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HERMES-
THEOLOGUS
or
New Descants
upon
OLD RECORDS
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Hermes Theologus:

OR,

A Divine MERCURIE

Diſpatcht with a grave Meſſage

OF

NEW DESCANTS

UPON

OLD RECORDS.

No leſſe delightfull in the beſt ſenſe, then truly uſefull for theſe Times.

By THEOPH: WODENOTE, *B. D. ſometime fellow of* Kings Colledge *in* CAMBRIDGE.

LONDON,
Printed for R. ROYSTON, 1649.

THE PREFACE
To the Readers.

Readers,

THese *insuing* meditations, *so well fitted, so pathetically penned, and so rightly applied, to the present temper of these unhappy times, need no* Preface *to make way for them unto your* friendly acceptance, *(if there be in your breasts, any true remaines of Conscience or candour) nor yet* any letters of commendation, *to ingratiate their* Author *into your* good opinions; they *alone do fully declare him* a Scribe instructed unto the Kingdome of God, *who* like a good housholder *(as you may here find)* brings forth out of his Treasure things new and old.

But my reading them, *together with the consideration of* him, *and his present condition, gives occasion (and I hope without offence) to breathe forth the* passions *of a grieving spirit, that melteth daily, for the desolations of Christs* Vineyard *here amongst us, by the violent and cruell ejection*

of those faithfull and skilfull husband-men, *whom he had inabled and imployed to dresse and till the same; of which number this truely Reverend and Godly* Author *was one, whose name and face perhaps is strange in these more publick and active parts of the Kingdome; but that you may the better know him, be pleased to understand, that he is a man of* Isaacs *spirit, one of God Almighties inward acquaintance, that converseth oft in secret with him, and hath skill to contemplate on things that are high.*

And as most sutable to so Divine a worke, he made choice of a private life, with violence thereby unto his owne lustre, his true worth disdaining the affectation of popular applause, or to make a noise in the World as many do, whose fame is best a far off, where themselves are least known: he was planted long ago in a remote part of this Kingdome, Where for above thirty *years (being* Batchelour in Divinity *of Antient standing) he hath continued, acting the part of a faithfull Minister, ruling his flock with great prudence and discretion, and feeding them with the food of heaven, which he most skilfully dressed, and* rightly divided, *confining and applying himself within his proper sphear, unto his owne people; amongst whom* he was a burning and a shining light: *and they (as they had cause)* did rejoyce in his light, *they sat under his Ministry with great con-*

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tent, and his Doctrine was ſweet unto them; *they were in his heart, and he in theirs, to live, to die, and go to heaven together.*

But when they that act as if they were borne to breake in ſunder what God hath joyned, had ſet up their banners in thoſe quarters, and begun their new-found Reformation in thoſe parts, a moſt ſorrowfull ſeparation was quickly made between this Godly Paſtor and his loving flock, for he being throughly guilty of the ſcandals of theſe times (ſcil. *of Learning, piety, wiſdome, Loyalty, obedience, honeſty, and ſuch like*) *and ſo not capable to be an Apoſtate from the Goſpel he had taught, was thought fit for that cauſe,* to be caſt aſide as a broken ſheard, *or a thing of no uſe in theſe daies, of new lights and revelations: and ſo was* ſuſpended *from his labours,* ſilenced *from Preaching, and* Sequeſtred *from his Living, to the end that he and his flock as they had lived long moſt comfortably together, might now at the laſt even periſh and ſtarve together, he for want of Corporall food, and they for want of Spirituall.*

But behold from that evill of theirs, good is ſprung up to us; from the darke *condition of that particular Pariſh, the World in generall hath gained* light; *we that are a far off, had not been acquainted with his* graces, *if we had not been befriended by his Afflictions; the ſavour of his* ſpices *had never reached our* ſences *at ſo great a di-*

ſtance, (his humility did ſo hinder) had they not been thus bruiſed and beaten.

This grave and good man being accuſtomed all his daies to take paines in Gods Vineyard, had not learn'd to ſtand idle, nor can his Aged years be perſwaded to it, though he be knockt off from his holy calling. He cannot ſleep, his gray haires can take no reſt, but vear unto, if not within the houſe of God, though he be baniſh'd from the Temple, yet he muſt looke towards it, *though charged to publiſh Chriſt no more in the Congregation, nor* to Preach any longer that name, *yet the word of truth being* like fire within him, *his ſpirit cannot reſt, nor can he forbeare, but the* Preſſe *muſt receive ſomething of him, if the* Pulpit *doth exclude him.*

For indeed the fire of the Sanctuary *in a pious ſoule can never be extinguiſh'd; nor can he that doth Gods worke for Gods ſake ever be diſcouraged, with all that Earth or Hell can do; the* love of Chriſt *is more powerfull with him to* conſtraine *unto, then the* threats *of men or Devils can be to* affright *from.* I muſt worke *(ſaies ſuch a one)* the workes of him that ſent me while it is day, the night of death will come when I cannot worke, as long as I am in the world, *I muſt be a* light *therein, and hold forth ſome* light *to it, a neceſſity lies upon me ſo to do, and* woe unto me if I Preach not, *if I reprove not,*

not, if I detect not the worlds sin, one way or other, scriptis saltem, si non dictis, *by writing at least if not by Preaching. I must discharge a good conscience, else how shall I appeare before my Judge, at the reckoning day?*

These, or such like, are the inward discourses of an honest heart; and these doubtlesse are the resolves of this Reverend man; who hath here sent us from the Spirituall Garden *of his soul, a* Taste *of divine fruit, which we hope is but an* Essay *to a larger* Banquet, *but a glimpse of* Ophir where Gold is, *of a rich mine where pretious Treasures are to be found.*

And most worthy are these his Meditations our serious view, and friendliest acceptation, for the resemblance they have and bear (which is in speciall to be noted) with that forme and manner of speaking used by our Saviour: sure the lookes and language of this Author plainly shew whose Disciple *he is, and of* what spirit: *Tis said of Christ, that* he taught the people by parables, and without a parable spake he not unto them; *and may not the same be affirmed of this man, that he teacheth us by* Parables, *and without an* Historie *or* Similitude *he speaketh not? yea, as Christ took occasion from every thing that occurred to raise some discourse for the benefit of his hearers, so doth he here; with great wisdome and truth fitly applying all particulars to the men*

and preſent conditions of the times: And (laſtly) as Chriſt could not looke, or think upon Jeruſalem *without teares, in regard of her ſins, and approaching ſorrowes; no more can this his ſervant, upon this Church and Kingdom without grief and paſſion: Entertaine him therefore I know you will (Chriſtian Readers) into your beſt thoughts for his Maſters ſake, whoſe likeneſſe he beares in his meaſure and degree, for* ſic oculos, ſic ille manus, ſic ora ferebat.

And now give me leave to lament a little, the miſeries of this Nation, for I could wiſh with Jeremy, That my head were even full of water, and mine eyes were fountaines of teares, *continually to bewaile the ſtrange madneſſe and horrid impudence that is in this ſect of people now amongſt us, who profeſſe themſelves to relate to Chriſt, and yet endeavour to deſtroy him: are* called by his name, *and yet would blot it out from being remembred; nay, they pretend to ingroſſe it to themſelves, as if they had more zeal unto him then other men, and loved him better, and yet* perſecute his Prophets that are ſent unto them, *killing ſome, beating others, and abuſing all; not ſuffering the moſt faithfull and able of them to doe his work: but caſting them out,* as unſavoury ſalt, worldly filth, and the off-ſcouring of things: *Is this the way to advance* Chriſt into his Throne? *or to promote*

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the Kingdome of Heaven, which is compared to an houſhoulder that went forth at every hour, (*not to caſt out, but*) to call in work-men to his Vine-yard? *Sure this ſpeakes rather, that their intentions are to take Chriſts Throne from him, to lay his Vine-yard quite waſte, and to expoſe it to deſtruction. Indeed they promiſed at firſt to* ſet up Lights *in the moſt remote and obſcure corners of the Kingdome, and to ſettle an allowance for them; but (alas!) they have extinguiſh'd moſt of thoſe few, which were before in ſuch places, (whereof this learned Author was one) and where* Light ſhined *moſt plentifully, they have introduced* darkneſſe, *and to perpetuate that unto Poſterity, they have ſeized (as a prey) upon theſe Revenues which Ancient piety had conſecrated and ſet apart to maintaine* Lamps in Gods Sanctuary *to the worlds end: O woe unto us for the ſame; and a treble woe to them; how many of thoſe lamps have they put out? How many Church doores have they ſhut up? How many Congregations have they blinded or poyſcned, affording them no Preachers at all, or only ſuch as have skill and will to lead unto perdition? O the vaſt difference between the Spirit of him they pretend unto and theirs!* When he ſaw the multitude, he was moved with compaſſion towards them, becauſe they fainted, and were as ſheep ſcattered without a ſhepheard: The

harvest (*saies he*) is great, but the labourers are few, pray therefore the Lord of the Harvest to send forth Labourers into his Harvest: *but these on the contrary seeing the multitude are hardened against them, (as appeareth) for they use all meanes to cause them to* faint, they smite the Shepheards, that the sheep might be scattered, and devoured; *they think the* Harvest too great, *and the work-men too many, and therefore their endeavours are to lessen the number. For as concerning the rabble of* illiterate men, *which they have let loose into Gods field, they merit not the name of* Labourers *in this sense, for they work not for God at all, they gather only for themselves, and scatter for the* Envious man, *who* sowed tares among the good corne, *they have neither Ability, nor yet honesty to till Christs Garden; but instead of dressing they destroy the same. So that tis evidently clear, that the Spirit of those who have admitted these, and excluded the true Work men, is not only against them they have cast out, but also against the Vine-yard it selfe (whose pale, or hedge of Government they have pluckt up;) or rather against the very Lord thereof: for is not every thing that is intituled His, in the same condition with his Ministers, under the like obloquy and contempt? his* Houses, *his* Word, *his* Sacraments, *his* Worship, *his* Religion, *his* Annointed, *and what*

what ever elſe hath his Mark *or* Name *upon it? yes alas, tis too too manifeſt to every eye: How do his* Houſes *lie waſte, and quite pulled down in diverſe places? in how foul a dreſſe, in what a prophane manner is that* Cathedrall Church *in* London, *(the glory of that City and of the Nation) expoſed daily to publik view? How would our* Grandees *rage and ſtorme, if their owne* Stables, *where their Horſes ſtand, ſhould lie neglected in ſo unhandſome and ſlovenly a faſhion, as that famous* Temple of God *doth at this preſent?*

How are his Scriptures *alſo abuſed, miſ-interpreted and miſ-applied daily, yea, and made fully as the Papiſts do affirme, like* a noſe of wax, *for all turnes, and for all occaſions? How are* his Sacraments *contemned too, and denied to thoſe that hunger for them? yea, how are all* his pure Ordinances *caſheired and baniſhed? inſtead of Wholeſome Doctrine and humble Prayers, how are they for whom Chriſt dyed, put off with vile blaſphemies, and vaine bablings? How is* Knowledge *vilified?* Reading & Book-learning *cryed out upon, as* hindring *the operation of the Spirit, by which the teachers of theſe times ſpeak? But were that the* Spirit of God *which ſpeaks or work in thē, it would be rather furthered by ſuch meanes;* Timothy *is commanded* to give himſelf to Study, *that he might be a fitted Inſtrument for that* holy Spirit: *this our Author could not have writ as*

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he hath here done, but by the help of Reading *and* Book-learning.

How is that publique and most honourable form of Gods service *scorned, yea, suppressed frõ among us, without any reason at all alledged? nay, themselves can charge it with no crime in the* Preface *to their* Directory, *(which is thrust forth in the roome of it) for it seemes tis their purpose, to bring us of this Nation to the practice of* blind obedience *(which is no other then rank Popery;) and therefore we must submit, not only our* wills, *but our* judgements *also, to this their groundlesse and lesse then humane innovation: their pleasure is to prefer an Hemlock before a Rose, and we must say tis sweeter.*

How do they dote on Jeroboams *way, as the most perfect method and plat-form of Reformation? as he suppressed the* Ancient manner *of Gods Worship, neglected the* place *thereof,* (lest the people thereby should have turned againe unto their King;) *banish'd the* Priests of the Lord, *and* admitted the lowest of the people *(that* were not the sons of *Levi)* into their places; yea, whosoever would, him he consecrated to be a Priest: *even so have these done in all particulars: and though the Text saith,* this thing became sin to the house of *Jeroboam* to cut it from off the Earth, *yet is it made choice of by these men, for their speciall pattern in these times.*

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Nay, more then this, how are the very Arti-cles *of* Gods holy Religion *it self here setled, slighted and cast aside by them, as wholly insufficient for our faith to build upon? How have many of those men, who were bound in speciall to defend the same, (in regard of their office and calling, their frequent Oaths and Protestation, to that purpose) been the* Instruments *to alter the* [redacted] *the waged* Balaams *to blast and disesteeme them? And how have they hereby confirmed the slanders of our* Romish *adversaries against us? Who have often said, that we had* no Church, *no* Established Doctrine, *no* foundation *for our Profession: How are these hereby raised in their hopes to see a restoration of their* Babell *in the downfall of our* Jerusalem? *O that those who call themselves* the Assembly of Divines, *& by their grosse* Apostacy *from their first faith and love, have been the chief meanes of working all these mischiefes, would but read over, and lay to heart seriously those passages, which they shall find to this purpose, in a late Book intituled,* Englands complaint for the sin of Rebellion, *written by that constant Brother, and faithfull Minister of Jesus Christ, M.* Lionell Gatford, *whom most of them well know to be a man of most approved integrity.*

But here's not all yet, not the Articles of our Religion *only, but the* protector of them, *the* Annointed of the Lord *himself, is in like man-*

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ner cast aside: How hath he been contemn'd of late? nay, how hath the Majesty and Authority *of God been vi[illegible]d in him, together with those* Scriptures *which command our* Honour *and* Obedience? *How hath His* sacred Person *been railed upon, slandred and reviled? How hath He been persecuted, hunted, & tormented for His Conscience sake? How hath he been robbed & deprived of all his Revenues, his Comforts, and his Freedom, for His love and affections to the Church of God; because He was the* Head *& chief* Member *of it? there was too much of* Truth, *as there was of* bitterness *in that Speech, which since His Majesty was in bondage, I heard uttered from the Pulpit by a Fryer in* France: *who railing against the* Protestants *of that Kingdome, for denying the* Pope *to be Head of the Church,* who *(sayes he)* would they have the head thereof? the King perhaps, even like their Brethren in *England,* who first made their King the Head of their Church, and now they make Him their Slave.

Nay more yet, with the Kings Person and Authority; *His* graces *also are the object of their scorne and hate, His magnanimity, His patience, His care to keep His conscience undefiled; yea the maine study and work of these pretenders to conscience, these bawlers for Liberty of Conscience, hath been for a long time* vastare conscientiam Regis, *to violate the Conscience of their Soveraign, and to breake the peace thereof.* *And*

And what dogged ſpightfulneſſe have they diſcover'd of late, againſt the pitifulneſſe of ſpirit *that is in Him? How faine would they be torturing and murdering of Him for His tenderneſſe of heart towards the miſeries of His people? its well knowne to all the World, and to themſelves too, who began theſe wicked Wars, and at whoſe doore the guilt of blood lies: yet becauſe the good King ſeeing them wholy of the* Phariſees ſtampe, *abhorring to practice the leſſon that Chriſt taught, of denying themſelves, and confeſſing their ſin; and yet being deſirous to purchaſe His peoples peace, is content (for their ſecurity of His pardon, & that He will not bring them to a triall by Law, for their paſt demerits, but remit them, wholy to the hand of God) to connive even at their throwing* their *dirt in His face; what vile* Doctrines *and curſed* Uſes, *do their* Pamphleteers, *and their* Pulpiteers, *raiſe from thence, and preſſe upon the people? why, that* God hath now reſolved the great doubt, hath heard his peoples prayers, in charging the guilt of blood upon the Kings ſoule, and brought Him to acknowledge that He hath been the cauſe of all which hath been ſhed: and therefore it belongs to the people now to ſee unto it, that Juſtice be done upon Him, and upon His friends for it.

Was ever ſuch horrid wickedneſſe heard of, ſuch tranſcendent villany in mortall creatures? would

would not the Devil himselfe blush to appear in their shapes? may we not looke for some strange judgement like that of the earths opening to swallow them up? had Davids *people when he (to have them spared) had cryed out,* tis I that have sinned, *spake of calling him to account for the losse of 70000 men, they had shewne lesse impudence then these have done; Nay the* malitious Jews *though they crucified Christ because he was a King, yet were not so super-superlatively vile as to consult his death because he was content in their stead, and for their safety, to be accounted as a sinner. Assuredly therfore these men have out-gone all before them: for aske now of the daies that are past since the time that God created man upon the earth, aske from the one side of heaven unto the other, whether there hath ever been such bloody spunges as these shew themselves to be, such monsters of nature amongst men: O the basenesse, the impiety, the wormewood, and the gall of their spirits! if ever the Title of* Rex diabolorum *was rightly applyable to the King of this land, 'tis since the viperine birth of these miscreants. And that such only as themselves are, might be continued (if possible) in the Nation, there is a speciall course taken, that knowledge and good manners might not abound in those that come after; for the* Universities *are metamorphised and purged too, as well as the* Church *of learned and good men;*

men; Thiſtles are there ſet inſtead of Wheat, and Cockle inſtead of Barly. *Yea all* Orders *and degrees amongſt men* (*if ſome may have their will*) *muſt be aboliſhed preſently, and* confuſion *planted in all places, (as 'tis already in a great meaſure :)* Kings *and* Princes, Nobles *and* perſons *of* Honour *muſt be but as the* meane *people; which God indeed may juſtly permit in reſpect of ſome, for thoſe contempts and miſeries which even they have help'd to bring upon his Church: ſure* theſe things are a lamentation, *and* ought to be for a lamentation.

Never was there ſo fooliſh and ſo mad a Nation under the Sun as we have proved our ſelves, to the deriſion of all about us, the ruine and decay of our Ancient glory, our outward Happineſſe, and of our ſoules for ever. O therefore I ſay againe that mine head were full of water, *and* that mine eyes were fountaines of teares to bewaile theſe things. *O that the people of this Land* (*eſpecially they that are got Higheſt*) *would but conſider what they have done, and yet at laſt, before all is loſt, ſet ſome period to their owne doings. O that thoſe men of wealth and place who advanced at firſt their whole might, to lay levell this* famous Church, *to take from it all Honours, orders, and degrees, would but conſider and obſerve well, how before that ſinfull worke of theirs is quite finiſhed*; *the* Common-wealth *it ſelf,*

(*wherein*

(*wherein their own interest chiefly lies*) *is following apace in the same tract, and like ere long to lie as* levell, *and as low as the* Church *it self. First* no Bishop, *then* no King, *then* no Lords, *then* no Gentlemen, *then* no people, *the* name of England will be no more in remembrance, *unlesse as a by-word, and a scorn among all Nations.*

O that the Assembly of Divines, *who contrary to their many* Oathes of Allegeance, Supremacy, Canonicall obedience, *and* Protestation, *have concurred, and assisted to suppresse, and torture* their King, *to Alter and Change the* Forme of Doctrine and discipline in this Church, *would but consider coolely and soberly at length of their own Doctrines and actions, and how they will be able to answer them before Christ the Judge: that they would but remember the little comfort and joy, which* Balaam *and* Judas *had in that* wages of iniquity, *which they got to themselves, by being the instruments of mischief to other men.*

And I wish that the inferiour Clergy *also, who by their ill tongues have helped to defame, and cast out their fellow Ministers, that desired to live in peace by them; would but consider the small content which they thereby have purchased to themselves: for do they reigne alone now, like Kings in their Countries, as they expected? do their*

their people ſubmit quietly unto them? have they no Sectaries in their pariſhes, to torture and torment them, to with-hold their Tithes, and to preach againſt them; to ſeduce their people from them, to clamor and raile upon them, as themſelves were wont to do, upon their brethren? do not thoſe very ſpirits which themſelves bred and raiſed at firſt againſt others, flee furiouſly now in their owne faces, and make them even weary of their own lives and habitations? I wiſh they would aske their own experience and conſciences of the truth of theſe things.

And for the people, I wiſh that they would conſider with themſelves, whether they have been ſo well at eaſe, ſo well moneyed, ſo well taught, whether they have ſo free a command in their own houſes, over their own goods, as when the Church enjoyed her rights, and Gods true Miniſters whom they have mocked, abuſed, *and* caſt out *from among them, did preach his truth unto them.*

But why do I wiſh for theſe thoughts in theſe men; not conſidering with my ſelf the madneſs, blindneſs, hardneſs, and perverſneſs of their ſpirits, who are ingaged in paths of death and Hell; and cannot lay to heart their own danger, and miſery till they are ſwallowed up by it? though we mourn in ſecret never ſo truly for their ſins, yet will not they be moved by any thing, we ſay, or

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wish for them; have they ever yet believed our report, *or regarded Gods word, which we have spoken, since they entred this way? nay have they not said to us* their seers, See not, *to us their Prophets,* Prophesie not right things?

Yea but however, we must not neglect our duties, which God hath injoyned us to perform unto them, and for them, though they be as bryers *and* thornes *to us; though they have put us from our* Livings, *they cannot discharge us of our* Ministry, *we must speak, we have authority from God to speak, and to* cry aloud *too against them, while they be in their wicked wayes,* whether they will hear, or whether they will forbear, *that they may at length know and remember, there have been some true Prophets amongst them; let them kill us for it if they will, our blood shall preach and cry against them (louder then ever we did) when we are gone.*

And I beseech all my Sequestred Brethren that are forbidden to dispense Gods truth in Churches, (to those flocks and people which God committed to them) that they would imitate this Godly Author which is here presented to them: imploy their Talents this other way, discharge their consciences unto the world, cast their seed about by writing; who knows but God may give a blessing to it? Israel may be gather'd *by it, and brought back at last into those good wayes from whence they*

they have erred; however their labour being with the Lord, *they ſhall receive a recompence from their God, they ſhall die in peace, and appear with a good conſcience at the great day: we muſt (as* S. Jude ſaith*)* contend earneſtly for the faith, *having received it from our fore-fathers, and being intruſted, to maintain it in our generation we muſt render it intire to our poſterity; our ſalvation (for ought I know) lies upon it; And doubtleſſe the coldneſſe of us Miniſters, to defend the eſtabliſhed truth and order in our Church, will make the ignorant world thinke them matters of ſmall conſequent and concernment.*

And let us I beſeech you (all my Sequeſtred brethren) pray heartily for them that perſecute and abuſe us, that we may in deſpight of them reſtore that luſtre to the Goſpel, *which they have cancell'd; and manifeſt the ſweet* ſpirit *thereof to be within us: let us beleeve that we are ſet thus aſide by the permiſſion of Gods providence for this purpoſe, and uſed thus by theſe men, that we having this experience of them, might be the more moved in compaſſion towards them: our Saviour prayed for his perſecutors,* Father forgive them, *and ſo did* S. Stephen *for his,* Lord lay not this ſin to their charge; *and thoſe prayers were not in vaine, the converſion of thoſe* 3000 (Act. 2.) *is ſaid to be the effect of the one; and of* Saul

(*Acts*

(Acts 9.) is believed to be the issue of the other: and perhaps God hath determined by our prayers and our patience to convert, and save these men: Thus if we do, most happy shall we be; To you is given not only to believe, but also to suffer for his sake (saies the Apostle to us,) we are chosen out from amongst many, for this purpose, to honour Christ and his Gospel by our sufferings, which we cannot performe in a better way then this; but if we expresse it so, we shall do his will, and the spirit of his Glory shall rest upon us.

Readers farewell: pray for this Reverend Author your Learned and good friend, and for him also who is together with him,

Your true servant

for Christ Jesus sake,

Novemb. 3. 1648.

EDW: SIMMONS.

To the Worshipfull Mr. JONATHAN WODENOTE *of* Shavinton *in* Cheshire *Esquire.*

Worthy Sir,

TO this Treatise I have chosen you *Patron*, whom I could never yet come to know in *Person*, upon my great acquaintance, besides neere alliance, both with your

(a) *Grand-*

Grand-Father, & *Father*.

I hope you will receive it no otherwiſe from me, then as a ſure, though meane, token of my readineſs, in all Chriſtian offices to ſerve both you, and yours, for their ſakes; and continual thankefull remembrance of the *Family*, from whence, under God, my truely learned, and Religious *Father* de-

rived his first being. In which respects I humbly present it to you.

The Lord strengthen the hearts, and hands of all those that favour the good of *Israel*: more especially settle and inlarge his blessings upon you, and your posterity; that you may all do worthily in *Ephratah*, and be famous in *Bethlehem*: that you

may be on earth, *instruments* of his glory, to the good of his Church: so shall you be *vessels* of glory in the kingdome of heaven. The which is his daily prayer who is,

Worthy Sir,

Yours ever in the Lord
to be commanded

THEOPH: WODENOTE.

PErhaps, some Reader may account prophane,
Descants from *Records* (as are here) humane.
But yet all wise men know, how Humane story,
Vs'd by Divines, send much into Gods glory.
And holy wisdome sweetly does extract,
A blessed use of each true fained fact.
As Rich men use, in hospitality,
He first invites thee to this century,
Somewhat the better, that prepare he might,
And satiate thy purer appetite.
Whose course of study I so fully know,
That for this Humane *Century* he can shew
Of *Sacred Story Chiliad*-observation,
To gratifie at full all expectation:
And if unbias'd hearts these entertaine,
Hermes next time a Star will shine againe,
And out of holy Writ communicate
His rich Select's, in his Sequestred state
And though an Olive doe begin the feast,
A Pearle, at last, shall helpe all to digest.

P. M.

YOu that wed eHiſteries, and from them draw out
Only the *Vulgar* and the common *Rout*
Of *Obſervations*, mend your Pens by this;
Write by this Copy you can't write amiſſe.
Each Author here ſpeakes his owne mind; and we
Receive their writings now for *Prophecy*:
For our ſad Times they ſo exactly hit,
As if they firſt had ſeen them, and then writ.
If th' *Records Pagan* were, theſe *Deſcants* ſhall
Prize them all; make them *Canonicall*.

P. M.

NEW DESCANTS
UPON
OLD RECORDS.

IT was the complaint of the Emperour *Adrian*, when he lay a dying, *Many Physitians have destroyed the Emperour.* (a) Their contrary conceipts, and different directions, he meant, had hastened his death, and cut him off before his time. (a) *Xiphilinus in Adriano.*

There are so many *Censurers*, and *Correctors*, of our, not *sick*,

but *ſound Religion*, approved by the ſacred Scriptures, and atteſted by the blood of many faithfull Martyrs: There are ſo many *Reformers* and *Rectifiers*, of all ages, ſexes, and degrees, of all profeſſions, and trades, that take upon them to order our Church, according to their ſeverall crooked imaginations; that they have reduced all things in it to a *Chaos*, and confuſion: and defaced and ſpoiled one of the moſt compleat Churches, if not the principall, both for doctrine and diſcipline, now extant, in the Chriſtian world.

II.

IF Timotheus had not been, we had not had ſuch muſique; but if Phrynes, Timotheus his Teacher had not been, we had not had

had Timotheus, ſaith *Ariſtotle*.(b) If, as he *Muſick*, we conſider theſe times of *Mourning*, we may as truly, but with deteſtation, ſay, If there had not been *diſcontented people* abroad, we had not heard of ſo great contentions, and tumults, ſuffered ſuch plunderings and oppreſſions, ſeene ſo many wounds, and murthers; but if there had not been ſuch and ſuch *Schiſmaticall Prieſts*, like violent winds, moving and troubling the brains of the people, and inciting them to Rebellion, we had not had ſuch *diſcontented* people: The *people* would have been *peaceable*, and *tractable*, as heretofore, had not ſome *falſe Prophets* been as bellowes, and brands of Inſurrection; had not ſeditious *Orateurs* been as *Drummers* in a Campe, and as *Trumpetters* ſounding to a battell.

(b) *Meta. lib.2.c.1.*

III.

Antiſthenes the Philoſopher, being asked, What a *Feaſt* was? Anſwered, That *it was an occaſion of much ſurfeiting, and many other diſorders.* If you make a queſtion now what our *Spirituall Feaſts*, the beſt liked, and moſt applauded *Sermons* are? They are *ſhiftings* and *juglings* for a wrong Cauſe; they are *traducings* of the KING, and *ſlanderings* of the *Foot-ſteps of Gods Anointed*: They are the *countenancers*, and *promoters* of *Civill Warre*, contrary to the doctrine of the Scriptures, and dictate of Religion and Conſcience: They are *Alarums* to ſtir up Sedition, Rebellion, Atheiſme; They are *Invectives* againſt all Learning and Loyaltie; They are caſters out

out of one Devill by another, aboliſhers of *Idolatry* by *Sacriledge*: They are *the gall of bitterneſſe*, and *the bond of Iniquity*.

IV.

THe Lord *Elleſmor*, the Lord *Chancellour* of this Realme, a great lover of mercy, whoſe memoriall is ſtill bleſſed, was heard to profeſſe, as I have read, that if he had beene a Preacher, this ſhould have been his Text, *A righteous man regardeth the life of his beaſt.* (c) The Propheticall Incendiaries of the late fearfull, unnaturall War, how far were they from this diſpoſition? how far from thoughts and bowels of mercies? how far from a deſire to preach mercies? when it was a common courſe with them, by *Viperine gloſſes* to eate

(c) Prov. 12.10.

out the bowels of a mercifull Text; when nothing was more uſuall amongſt them, then with ſtony hearts and brazen faces to alledge the words of the Scripture againſt the meaning, then to wrong, and wring the Scripture, till it bled, but they would miſ-conſtrue, and miſ-apply it one way or other, to ſtir and incite men to the ſhedding of blood: *Arme, arme, Fight, fight, Bloud, bloud, Kill theſe Cavaliers, theſe Popiſh Pagans*, were ſtill with them deductions from their Texts.

V.

Cambyſes demanding of his Counſellors, *Whether he might not marry his ſiſter by the Law of the Land?* They anſwered, *They found no Law, that allowed a brother to marry his*

his ſiſter; but one that permitted the King of the Perſians to doe as he liſt (d). Our proud, peeviſh *Browniſts*, impatient of Government, ſons of *Belial*, a rebellious and obſtinate people, having necks as an *iron ſinew*, and brows of *braſſe*, cannot in all the Scriptures find any ſound or ſeeming proofe, for this their foule rebellion: Neither can their falſe Prophets, their chiefe Counſellours, find out any ſuch places for them; but therefore they uſe, in a wrong ſenſe, ſo to inlarge and amplifie the great benefit of our *Chriſtian liberty*, (the which indeed is a freedome from all helliſh, ſlaviſh feare, but not from a holy, and ſonne-like feare; a freedome from the *curſe*, but not from the *obedience* of the Law) that they have now made many ſimple people, little ſeene in heavenly matters,

(d) *Herodotus.*

beleeve, that the reines are pulled from Christians necks, and they left to their owne disposition; that there is a liberty purchased for Christians to doe what every man liketh, and to live under no obedience to *Ecclesiasticall* or *Civill* Governors.

VI.

WHen *Mahomet* was now about to establish his abominable superstition, wherein he had mingled the lawes and doctrines of *Heathens*, of *Jewes*, of *false Christians*, and *Hereticks*, with the illusions and inventions of his own braine; he gave it forth for a maine principle, how *God at the first to Man-kind sent Moses; after him Jesus Christ, who were indued with the power to work miracles; but men gave small*

small heed to them: Therefore he determined to send Mahomet, a Warriour, without Miracles: that whom Miracles had not moved, Weapons might compell. They may derive their authority perhaps by a long descent from *Mahomets* pretended Charter, but I am sure they can find no syllable of allowance, in the great, assured, sacred Charter of Gods Word, who seeke to set up any Religion by the Sword: The Lord useth to gather his Church by the *mouthes* of Ministers, not by the *swords* of Souldiers.

VII.

I Read of one *Procustes*, a notorious theevish *Inkeeper*, who, when any *Travailers* came to lodge at his house, would make his guests stature

equall with his bed; either by ſtretching them out to the length of it, if they were too ſhort; or by cutting off ſome part of them, if they were too long: He would not fit his bed to his gueſts, but his gueſts to his bed. Nothing more common ſhall we find amongſt *Heretick*s and *Schiſmatick*s, then either with *falſe ſenſes*, to ſtretch and inlarge, or with *loud lyes* to mince and mangle the Sacred Scriptures, that ſo they may frame them to their likings, and make them ſerve their owne turnes, at all eſſaies: They will either ſuppreſſe the words, or elſe not expreſſe the ſenſe; they will either blot out, or elſe blemiſh the Scriptutes, rather then they will aboliſh, or any whit alter their owne fantaſies. Of their own opinions, or writings they will not abide the very leaſt

leaſt amendment; but of the holy Word of Almighty God they care not what havock they make.

VIII.

Actius, an auncient Tragedian performing his part on the Stage, was ever ſure of Commendations; but pleading at the bar, never obtained a cauſe; and being asked what ſhould be the reaſon? his Anſwer was, *That on the Stage, he made every mans Leſſon, and no man ſpake, but what he firſt contrived; he preſcribed to every one his decorum and cue as himſelf conceived beſt; but* (ſaith he) *in the pleading place I cannot bear it ſo away, Mine adverſary quickly maketh me an anſwer, replyeth, oppoſeth, and ſifteth matters ſo, that I cannot maintaine a bad cauſe as I would, but*

but it will be controlled: Our new *Anabaptiſts*, while they buz into ſuch mens eares, as are willing to hear no other teachers, while they talke, without contradiction, amongſt their diſciples and favourers; whoſe hands and hearts they have fitted with their owne fond deviſes; they are all men of ripe and rare Gifts: Superlatives, *ſans peeres*, whoſe meanings are *Miracles*, whoſe words are *Oracles*, whoſe lips alone are preſumed to preſerve knowledge; they may not only dip their followers, but draw them further to ſuch points, as drown men in perdition and deſtruction: And yet all this while all their lies are regiſtred and recorded for truth, and themſelves accounted and *Canoniz'ed* for *Saints:* But when the pride of their tongues,

and

and the bottome of their skils come to be tryed before lawfull Judges, when they are called unto ſtrict rules of diſpute; when they are fairly hunted by an Orthodox Divine, a man of *Arts* and *Parts*, who can eaſily ferret them out of all their *hides* and *holds*, and either preſently intangle them, or *courſe* them and *diſcourſe* them out of breath, with a full cry of Scripture prooſes: there is not more leanneſſe, or leſſe ſoundneſſe of underſtanding lightly to be found amongſt a whole Regiment of men: How fitly may it now be ſaid to him that was the greateſt of note before? *Alas ſilly mouſe, that appeareth after the mountaines travell!*

It

IX.

IT is *harder to finde them out, then to Conquer them:* could *Ceſar* ſay *of the Scythians, they ſo hide themſelves in ſeverall caves, and in holds, and in rocks, and in towers, and in pits, even whereſoever they can be out of ſight:* The chiefeſt and learnedſt *Sectaries* of theſe times, are ſo cloſe in their conceipts, and are ſo loath to be known what thoughts they maintain; unleſſe it be amongſt their followers (in their hearts they ever follow the faſhion of the *Swallow*, that delights *to fly againſt the winde*, but in their ſpeeches they play the *Lap-wings, who flyeth aloof from their neſts, to withdraw the paſſengers thence.*) Nay ſuch faire complements doe they put upon their falſe *intents*, and with

with ſo good pretences do they cloak their bad *deſires*, that it is much more difficult to finde out their carnall imaginations, and ſtrong holds, (the ſnares of the Devil, by which *they are led Captive by him at his will*) then by Gods Word to caſt them down.

X.

WE may read in *Herodotus*, how the King his Fathers danger made *Atys*, *Cræſus* his dumb ſon, to ſpeake; He never ſpake before, and yet when the Souldier advanced to cut his Fathers throat, he opened his own throat, and ſaid, *O man kill not my Father!* What loyall Subject, what true Son of the Church can chuſe but ſhew the people now of this Land, their tranſgreſſions; when ſuch baſe,

and

and barbarous, and bloody-minded affronts, are most ungratefully, and unaturally put upon our gratious Soveraign, the lawfull and loving *Nursing Father* of our Country! when our spirituall Fathers, the *Reverend Bishops*, and pastours of our Church, *Watchmen* of our safety, *Shepheards* of our soules, *Physitians* of our consciences, the sacred instruments, and silver conduit pipes to conveigh grace unto us; by whom we have been baptized, and begotten in the faith; are wronged in their good names, Goods and Bodies; and which is above all, when the name of the Father of us all, Lord of Heaven & Earth is reproached and blasphemed, without punishment or check, as if we were more incredulous then the Devils in Hell, *who believe and tremble.* (c)

(c) Iames 2. 19.

XI *Scipio*

XI.

Scipio could ſay of his Souldiers in *Sicily*, *that there was not one of them, but would, at his Commandment, caſt himſelf down from the top of a Tower:* The very light of nature had taught them, that obedience was due to their Governour, though it could not direct them how far it was to be extended; and therefore they would rather afford him *over-meaſure*, then defraud him: There is no ſuch Allegeance required of us, but only in things that are lawfull and laudable; and for both ſubſtance and circumſtance, we are referred to the moſt indifferent Judge the *holy Scriptures*, the divine *Beame*, and the moſt exact *Ballance*, by the which all queſtions

stions in Religion ought to be determined, and may be cleared: And yet, how loth and unwilling are we Christians to give unto our lawful Soveraign, that certaine right and due, the which by Gods Word apparently belongeth unto him, in respect of his place?

XII.

Marcus Attilius Regulus a Roman, who had often Conquered the *Carthaginians*, was at length taken captive by them; as the *Romans* had taken some of the *Carthaginians*. The *Carthaginians* desirous to redeeme their Country-men, and upon that condition, content to enfranchize those whō they had taken from the *Romans*, toke only an oath of this *Marcus Attillius*, to

to returne if he did not ſpeed, (ſo ſacred, and ſure a bond was an Oath held amongſt the very Heathen) and ſo ventured to ſend him to *Rome*, to treat with their Adverſaries about it. He alſo for his part made ſo great conſcience of an Oath, that he preferred his oath before his life; For, when he was at *Rome*, where he might have ſtayed if he would, and knew, if he did goe back, he ſhould undergoe torments, and a moſt miſerable death; yet he choſe rather to expoſe himſelfe to the hands of his enemies, then to break his *Covenant*, and perjure himſelfe. Oh how ſhall theſe Heathen riſe up in judgement againſt us, who have the Word of God expreſly to bind us to the reverence and obſervance of an Oath! and yet many of us make no regard thereof: Have we never taken the

the *Oath of Supremacie*? Have we never taken the *Oath of Allegeance*? Have we never been Officers? I am sure some of us have: How then can our former *Oathes* stand with our present *Actions*?

XIII.

THurida whetting his sword, and asked by one that beheld him, *Whether it were yet sharp enough?* Answered, *That it was sharper then Calumnie* (t). From thence implying, that *Calumnie* sinketh deep, and pierceth farre; and is marvellous cutting; and if a sword be sharper then that, it needs no more whetting. What a debaucht and desperate Age then doe we now live in, wherein we not onely make no conscience, or scruple, to wound some

(t) Theatrum Historicum, 659.

ſome of our neighbours with ſwords, and *ſwords* ſharper then *Calumnie*; but moſt unworthily preſume to ſtrike at thoſe, to whom God hath ſubjected us; whom, of all others, in many reſpects, we are moſt juſtly bound to *love*, *honour*, and *defend*, and for whom we ought to lay downe our owne lives, if need ſhould require, both with ſharpeſt *ſwords*, and ſharpeſt *Calumnies*?

XIV.

XEnophanes having the name of *Daſtard* caſt in his teeth, at a Banquet, for that he refuſed to play at Dice: *I am, I confeſſe, a Daſtard,* (ſaith he) *and fearfull in all diſhoneſt cauſes.* Men are now termed *Delinquents*, *Malignants*, *Rebels*, if they will not in a diſtempered choler, renounce their ſub-

ſubjection, break their oathes, and beare Armes, or in ſome other manner make oppoſition againſt their lawfull *Soveraign:* For me, let my name ſtand any where, in the moſt diſgracefull characters, though in a Chronicle, for ſuch a *Delinquent*, *Malignant*, *Rebell*. I allow not reviling, but I ſhould not grudge to be reviled for being Loyall. As with an undaunted reſolution *Job* ſaid in another caſe, ſo let me ſay in this; *though mine Adverſary ſhould write a book againſt me*, not only *ſay* what evill he pleaſe, but *write* againſt me, and that even an whole *Book* of accuſations; would I be put out of heart, or diſcouraged by it; *would I not take it upon my ſhoulders, and binde it as a crown unto me* (g)?

(g) Iob 6. 31. 35.36.

XV. When

XV.

WHē *Hortenſius* that ſpruce Orator immoderately praiſed *Eloquence*; *wherefore* (ſaid one) *would he lift her up into Heaven, but that himſelf might go up with her* (h)? wherefore do many now adays ſo earneſtly ſtrive to ſet up their *Sect* above others, but that they are cunning in their *Sect* above others; but that they may be lifted up with their *Sect*, and ride upon the Cherubims? but becauſe it is for their exaltation and preferment, that ſo they may come to be chief amongſt their neighbours; but becauſe they may triumph upon the vantage ground of their place and power: yea, *lord* it over the *heritage*, and tread down their neigh-

(h) *Cicero in Hortenſ.*

neighbours at their pleasure?

XVI.

Diogenes, that counterfeit *Cynick*, as it plainly appeared to some, for all his cunning shewes, and crafty conveiances, pretending great humility; trampled and triumphed over *Platoes* pride, with greater pride; he laboured to discredit *Plato* to dignifie himself: And what do they, many of them, who now are so earnest against *Bishops*, and by calumnious accusations conspired their disgrace; who would faine down with *Bishops*, and enjoy their Lands and Livings for their supposed arrogancy, when ten *Bishops* are not arrogant enough to make one now leading *Presbyterian*? They cry out upon the pride of

Bishops

Biſhops for ruling according to the *knowne and approved Lawes*, that ſo they themſelves may be ſubject to no Law, that ſo they forſooth may come in time to rule as they pleaſe, by their own arbitrary lawleſſe injunctions.

XVII.

ONe beholding *Cardinall Wolſey* when he was in the height of his pompe and pride, when, in a Letter of his ſent to the *Pope*, he was ſo out of his Politicks, and parts, as to put himſelfe before his *King*, *I and my King*; Not *My King and I*, but *I and my King*; could not but break out into theſe words, *I pity this proud Cardinall, that neither knoweth others, nor himſelfe.* What true *thankfull Miniſter* can now with patience endure to ſee ſo many

proud Presbyters so saucily to insult and triumph over their *Bishops*, by whom they have been admitted into their sacred functions, and not expresse himself with tears, and say, *I am very sorrowfull for the insolencie of these men, who have no remembrance left, by whose hands they have received their Orders, and (which is more strange) have no right or cleare thoughts what they are themselves.*

XVIII.

Lycurgus being importuned to establish a *Popular Estate* amongst the *Lacedemonians*, that so the least, and meanest, and most unfit to rule, might beare like sway with the greatest, and wisest; fitly answered, That *he who most desired it, should begin it first at home in his owne*

owne houſe; preſuming that in a private family, *Parity* would never be long liked. There are now that ſo earneſtly long for *Equality* in the *Church*, that they will no longer *diſpute* for it, but meane to *fight* for it; And ſince they cannot bring it in with their *tongues*, they will therefore take help of their *hands*. I would all ſo minded would learne ſome *wit* from *Lycurgus*, in their *anger*; and firſt weigh in judgement, by the poiſe of wiſdome, in the ballance of indifferencie, hanging upon the beame and rule of right, the inconvenience of pulling downe all Officers, and eſtabliſhing community of rule in an *Army*, and then conſider, whether the like equall Maſterdome may be juſtly put upon the *Church*, which is an *Army with banners* (i).

(i) Cant. 6. 4.

XIX.

WHen a young man, with whom *Plato* found fault for playing at Dice, ſaid, *Doe you find fault with me for ſo ſmall a matter? The matter is ſmall,* (quoth *Plato*) *but the cuſtome of it is no ſmall matter* (k). A good remembrance for all thoſe who have any *Youth* to bring up, to be very carefull to keep them from evill practices, leſt they grow paſt ſhame in ſinning; for if *Cuſtome* once prevaile, and get the place, it will diſcover no ſmall wicked power, it will take away all ſenſe and feeling of ſinne. But it is worth a noting alſo for another reſpect: There is great exception taken, much complaint made, and even cruel revenge executed, becauſe ſome

(k) *Diogen. Laert. de vit Philoſophor. lib. 3.*

Mi

Miniſters heretofore have been ſilenced, and put from their Livings for *Rites* and *Ceremonies*, (the which indeed are urged, not for *Ornament*, much leſſe *Neceſſity* of Gods ſervice, but for *Order* and *Politie* onely, and as a meane to teſtifie *Subjection* to the lawfull power of the *Magiſtrate*.) What? ſay ſome, (who little think how they have done much worſe themſelves, *plundered*, *tormented*, *murthered*) Is it not moſt unrighteous to inflict puniſhment for ſuch ſmall matters? *Is it not cruell to deprive men and their families of their livelyhood, for rejecting matters of circumſtance, and moaths in compariſon?* The matters are *ſmall*, I grant, but the contempt of *Authority* is not ſmall. But O, a great neceſſity lyeth upon *Authority*, to vindicate it ſelfe from contempt.

The contempt of *Authority*, though in the smallest matter, deserveth no small punishment. Wherefore were *Adam* and *Eve* condemned? Not for the *fruit*, but for the *forbidden*.

XX.

Colluthus, being himselfe but a *Presbyter* in one of the *Churches* of *Alexandria*, took upon him to give holy Orders; but was that his so doing approved by the *Church*? No: But he himselfe was censured for great presumption, and they taken for meere *Laymen* whom he had Ordained. The truth whereof is sufficiently testified by two *Ancient* and *Learned Fathers* of the *Church*, *Athanasius* and *Epiphanius*. From whence then, I marvell, came their warrant, who being no

no more but Prieſts, without any farther *Apoſtolicall* authority, make bold to *impoſe hands*, to *bleſſe*, and *ordaine* other Prieſts? Can they confirme and juſtifie this, either by the Scriptures, or practice of the Church? Was not the opinion of the *Primitive Church* otherwiſe? But O! what Chriſtian can chooſe but bluſh, and grieve, and groane, when they who are in no holy Orders themſelves, neither *Prieſts*, nor *Deacons*, dare order and appoint *Prieſts for the people?* O what a company of *falſe Prophets* have we now abroad, in theſe unruly times, put into office, and ſet on work but by the next great perverſe *Schiſmatick?*

XXI.

GReat was the enmity of *Pyrrhus* to the *Romans*; yet nevertheleſſe did he give this praiſe unto *Fabritius*, That *a man might as ſoone turne the Sunne out of his courſe, as turne him from the truth and honeſtie*: He would not be ſo baſe as not to doe his mortall enemy right: He would not defraud a *Roman* of his deſerved commendation. But O! ſelfe-love is growne now a-dayes ſo diſcourteous, and envious, that if an enemy have never ſo commendable gifts, be he learned, honeſt, humble, and in part, what not, that is vertuous, yet it cannot afford him one good word. No, though he need encouragement. Nay, let a mans righteouſneſſe, proceeding from a lively

lively faith indeed, and contrite ſoule, *exceed the righteouſneſſe of Fabritius*; yet if he be but different in affection, or diſtant in judgement from us, our lips ſhall *ſleight* him, if others *commend* him; and *malice* him, if others *maintaine* him: Nay though they doe it, not to flatter *him*, but to magnifie *God*; Not for the increaſe of *Mans pride*, but for the advancement of *Gods glory*.

XXII.

Ariſtotle having gotten great learning from *Plato*, by whom he was taught no leſſe then ten yeares, afterwards became a great enemy unto him, and by all meanes ſought his diſcredit. A courſe cleane contrary to all *Morall* rules, and even common *humane*

civility: the which unthankfulnesse caused *Plato* to call him *Mule* (l). The property of which beasts is, when they have well filled themselves with their mothers milke, to beat their dams with their heeles for a recompence. Well may our *Universities*, the *Nurseries* of *Gods Vineyard*, the *Seminaries* of *Christian Learning*, and *Fountaines* of *holy Religion*, yea the eyes, the light, the temper, the salt, the seasoning of the whole Land, take it very unkindly, that some of them, whom they have not onely taught, but maintained with all necessaries, some tenne yeares, some more, should now be found their greatest opposers: This may be an *Aristotelian*, an *Heathenish*, but surely no *Christian* requitall. Such unworthy disciples, dissemblers, may be *Men* in countenance, but in condition *Mules*. *Se-*

(l) *Ælian de var. hist.*

XXIII.

Socrates at a banquet falling at oddes with one of his familiars; and openly rebuking him: *Plato* could not hold, but ſaid unto him, *How much better had this been ſpoken privately? And had not you then done better to have told me ſo privately?* quoth *Socrates*. *Plato* could ſee *Socrates* his fault of unſeaſonable reprehenſion, but his owne he could not perceive. Look but amongſt your *holy Brethren*, your *rank Proteſtants*, your *devout Diſſemblers* now a-dayes, and they are not halfe ſo forward in examining themſelves, as in finding *peccadilloes* in others: and they are are not halfe ſo curious in their owne, as they are captious and cruell over other mens lives. They

They can readily accuſe others of *blackneſſe* and ſpirituall deformities, ſaying, *They are wicked, He is naught, They are Antichriſtian*; but when doth any one of them, though he hath been in *open Rebellion*, ſmite himſelfe on the thigh, ſaying, *Oh what have I done?* They can gaze at the *mote* in their *brothers eye*, but care not for *putting out the beame in their owne ſight*: They cannot beare with a few infirmities of their *brethren*, no not of their *Fathers*; but their owne foule enormities they can eaſily conceale and continue.

XXIV.

Pelaretus a *Lacedemonian*, though a man highly deſerving, was not choſen to be one of the 300. which was a degree of honour at *Sparta*; and yet

yet he was so far from complaining, or grudging, or grieving thereat, that, when others marvelled at his contentment, and inquired of his reason, he told them, That *he rejoyced at the happinesse of that Commonwealth, that it had three hundred men more worthy to governe then himselfe* (m). How many are there in these times of cleare knowledge, wherein it is apparently knowne, that true godlinesse teacheth every man contentment with that orbe and place wherein he is set, with that portion which God hath given him, (who, as sore eyes are offended at clearnesse of light, so envy at the brightnesse of other mens vertues, and prosperity: who fret themselves because of other mens wealth, or honour, and are envious against other mens advancement:) How many rage

(m) *Plut.* in his Apopoth.

rage and storme like *Eolus*, that not three hundred, nor three, but some one worthier person is preferred before them.

XXV.

Antoninus Caracalla the Emperour, had murdered his brother *Geta*, but was desirous, if it were possible, to preserve his own credit: A Commandment therefore was given by him to *Papinian*, an excellent Lawyer, to defend at least, if not extoll, that his fact, before the *Senate* and *People*: But what said *Papinian*? A murder is not so easie to be excused, as committed (n). By the meanes of some covetous, ambitious, pettish, and newfangled Ministers, a spirituall murder hath been of late executed upon the legally confirmed forme of our

(n) *Spartianus in Caracal.*

our *Divine Service*; the which hath been burned, or torne in pieces, or otherwiſe maſſacred, or made away, without any exception of thoſe ſacred parts of it, for the which they might well have forborne all the reſt: If the occaſioners of this murder (for all their rare ſuppoſed wiſdome) were themſelves, and not others for the, appointed to juſtifie theſe their own projects, not by force of *Armes*, but *Arguments*: I make no doubt but they will apparently be found, though not ſo unwilling to attempt it, as heatheniſh *Papinian*, (for what dare they not undertake?) yet more unable to performe it: *Strange imaginations ſpring out of every dunghill, but ſolid and ſubſtantiall reaſons grow but in few grounds.*

Lycurgus

XXVI.

Lycurgus (ſaith *Plutarch*) *was not ſo well adviſed, when ſeeing the Lacedemonians drink too much,* and fall to drunkenneſſe, and ſo to further Sin, *he commanded to cut down their Vines*, and would not ſuffer any to grow in that Common-wealth: *It had been better* (ſaith he) *to have digged wels near to the Vines, & ſo have allaied and aſſwaged the ſtrength and licoriſhneſſe of wine with water:* If our *Fonts*, if our *Communion-Tables, Pulpits, Seates, Temples,* have been abuſed in time of *Popery*, with a multitude of Superſtitious Ceremonies, and needleſſe inventions, what? ſhall we therefore uſe them no more? Rather let us uſe them no more ſo. What? ſhall we there-

therefore give them over? that were ſtrange frowardneſſe and folly. Rather let us uſe them better. And even herein have we the example of our bleſſed Lord and Saviour, who did not condemne *Moſes chaire* for the life of a *Phariſee*; but preached where they had preached, though they were notorious hypocrites, though he denounced ſo many *woes* againſt them, as againſt none more; yea, though the Temple in his time were become *a den of theeves*, yet then and there ſent he up devout and holy Prayers.

XXVII.

Pliny the younger, a *Penym*, writing unto *Trajan* an heathen Emperour, of the converſation and behaviour of the Chriſtians of that time

time; confesseth *them free from all faults, and offences, both against Prince and people:* excepting this, that *before break of day, they usually met and prayed together, and sang praises unto God.* An excellent example in the general for all Christians to the worlds end, to keep themselves unspotted from the world, and to keep their devotion at all times sharp and ready. But O! if there were a *Certificate* now to be made, our Christian people could not be charged with any such fault; for not onely praying on the *week day* with one accord in the *Temple*, but even *praying on the Sabbath* is grown quite out of request. *Preaching*, or rather the shew, or shadow of it, hath thrust *Praying* quite out of doores. O *Supplications*, whither are you fled? O *Prayers*, whither are you gone? O *Intercessions*,

ceſsions, and *giving of thanks*, what is become of you? O come againe you *Supplications* and *Prayers*, O returne you *Interceſsions* and *giving of thanks*: Oh that all ſuch may be uſually made againe, *for all men, for Kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godlineſſe and honeſtie* (o).

(o) 1 Tim. 2. 1, 2.

XXVIII.

I Reade, how the Chriſtians living under *Preſter John*, the great King of *Æthiopia*, who profeſſeth the faith of Chriſt, though not ſo purely as it were to be wiſhed, are bound under great penalties, whenſoever they have received the holy Sacrament, *not ſo much as once to ſpit, untill the going downe of the Sun* (p). Fearing, no doubt, leſt

(p) Mat. Dreſ.

leſt they ſhould any way ſeeme to ſleight thoſe holy myſteries, wherein the unſpeakable benefit of life everlaſting, purchaſed for them by the death and paſſion of *Jeſus Chriſt*, is graciouſly repreſented unto them. There is no Nation under the Sunne, better inſtructed in the knowledge of the Sacraments, or any other points conducing to Salvation, then our Engliſh people are: And yet what ſmall difference are we foulely falne of late to make, betweene the Bread and Wine at the Communion, and at other common times? O are we afraid to ſpit preſently after the receiving of them? I mean, Are we afraid of giving any apparence of want of reſpect? Nay, what rude and ungodly carriages and practices proceed from many of us, both before and after wee have

have beene partakers of the *Lords Table?*

XXIX.

Polycarpus that ancient Father, the Apoſtle Saint *John*'s Scholar, as he was led to puniſhment, being perſwaded by the *Proconſul* to ſave his life, by the denying of *Chriſt*, made this anſwer, *Fourſcore and ſix years have I ſerved him, and he hath never hurt me; how can I now forſake him, that hath hitherto preſerved me?* (q) Though not fourſcore and ſix yeares, yet many yeares, may many ſay, they have religiouſly obſerved the memory of *Chriſts Nativity, Circumciſion, Paſſion, victorious Reſurrection, glorious Aſcenſion into heaven, and gracious ſending of the holy Ghoſt upon his Diſciples*; neither have they

(q) *Euſeb. Eccl. Hiſt. lib.4. c.15.*

they received any evill, any unkindnesse from him all this while; O unthankful creatures, then, unworthy to live, move, or have their being, if any thing should make them now, to leave off serving him at such times, and fall a serving themselves.

XXX.

THe humanity of *Theseus* was much talked of, and wondred at, in that he vouchsafed with his own hands, to wash the dead carkasses of his Souldiers slain at *Thebes*. What shall we say, or think, of the goodnesse of our grand Captaine, CHRIST, Lord of Lords, who was *wounded for our transgressions*, and *broken for our iniquities*, and *with whose stripes we are healed?* (r) who for our sake did *sweat drops of blood*, *trick-*

(r) Esay 53. 5.

trickling downe to the ground? (f) who disdained not to wash away our sins with his owne most precious blood? shall we not talk of him? shall we not wonder at him? shall we not willingly take up all occasions to remember him? shall we grudge him any day that ever was celebrated in remembrance of any of his unmatchable benefits?

(f) Luke 22. 44.

XXXI.

Augerius Busbequius, sometimes Ambassadour to the great *Turke*, assureth us, that in their Synagogues they use so great reverence, that if they doe but with one finger scratch their heads, whilst they are worshipping, they think all their Devotion is lost: yea they use to say, *Would we not be carefull of all our respects, our gestures,*

ſtures, our looks, our words, if we were to ſpeak with one of the Baſſaes? How much more then when we ſpeak to God? (t) How much worſe then are they then Turks, who come into their publick aſſemblies, where God hath promiſed to be more eſpecially preſent, without any ſuch ſpirits of lowlineſſe and dread? without any ſuch meditations or thoughts of awe to obey him, or feare to diſpleaſe him? and there ſpeak to God as unreverently and raſhly, as if they were amongſt their companions? Should they come with the like diſreſpect and unmannerly ſpeech but to an earthly Judge, *Take away that ſaucie fellow*, ſaith the Judge, *Commit him.* O remember that *God ſtandeth in the congregation of Princes, he is a Judge among Gods* (u): O conſider that even Kings

(t) *Legat. Turcicæ Epiſt.* 3.

(u) Pſal. 82.1.

Kings and Princes are to *praiſe God*, and all the *Judges of the world* (w).

(w) Pſal. 148. 11.

XXXII.

THeodoſius the Emperour being by perſwaſion moved to keep from the Church, till he had humbled his ſoule by true repentance, for the great murther committed by his meanes in *Theſſalonica*, (for I cannot think that he was *excommunicate*, (whatſoever the Canoniſts ſay contrary) neither ſtandeth Excommunication of Princes upon any good ground, ſeeing they have no ſuperiour Judges upon earth: but *How wilt thou*, ſaith Saint *Ambroſe*, (according to his duty unto him, ſeeking to ſave the Princes ſoule with the hazard of his own life) *receive the Lords Body with a bloody hand* (x)? was never

(x) Theod. hiſt. l. 5. c. 18.

quiet in heart till he was freed from that impediment; ceaſed not in brackiſh teares to bewaile his wretched eſtate, and day by day with great earneſtneſſe to crave reſtitution, till he was at laſt againe received into the Church, to *praiſe the Lord in the great congregation, and amongſt much people.* How farre from *Theodoſius* his humble ſpirit, and hearty love to the Church, are they now a-dayes, who have wilfully divided and rent themſelves from our Church, contemned our Sacraments, and condemned our Religion as Antichriſtian, in the meane while betaking themſelves to private *meetings* and ſecret *Conventicles?*

Py-

XXXIII.

Pythagoras boundall thoſe, whom he received into his Schoole, to five yeares ſilence, that they might not fly before they were fledge; that as ſoone as ever they crept from the ſhell, they might not aſpire to the houſe top; that their tongues might not run before their wits; that they might hear ſufficiently before they ſpake boldly: and ſo ſtrong was his αὐτὸς ἔφα, ſo much did his word prevaile with them, that faithfully and conſtantly they obſerved his commandment. Many Tutors now a-dayes, though wiſer & better then *Pythagoras*, yet, ſeeing their young ones too forward to make wing, cannot poſſibly beat them back into the neſt; yet cannot keep their

Pupils within the limits of learners five yeares; no, nor foure yeares, till they have taken ſome Degree in Schoole, but they muſt needs in all haſte take upon them the ſacred profeſſion of preaching Gods Word; and not onely ſome thin, obſcure, ignorant Country Pariſhes, but *Jeruſalem*, and the *chiefe Cities*, but the greateſt congregations, and the moſt knowing people muſt take notice of their ripe and rare intelligence, in their owne, though raw in other mens opinions. Being drunken with pride, they delight to be ſeen in the moſt publick aſſemblies, as there are ſome that muſt needs ſhew themſelves in the market, or Faire, being drunken with Wine, or ſome meaner liquor.

Thete

XXXIV.

THere were three Ambaſſadours ſent from *Rome*, to *Bythinia*, to appeaſe the diſcords, and ſalve up the differences betweene *Nicomedes* and *Pruſias*; whereof one was troubled with an aking in his head, another with the gout in his toes, and the third with a fainting in his heart. Of this Ambaſſage what ſaid *Cato? The people of Rome ſend an Ambaſſage, that hath neither head, nor foot, nor heart.* Were *Cato Major* now alive againe, to ſee our new counterfeit Legats, without any ſacred authority, without any competent ability, taking upon them ſacred functions; how worthily might he ſay of them, that they have neither *heads* of true learning, nor *feet* of right obedience, nor *hearts* of godly

ſincerity: Fitter for *Innovation*, then *Adminiſtration*; fitter to make differences, then to reconcile them; and to ſcatter the ſheep of Chriſt, then to gather them together: fitter to raiſe falſe reports, and to put their hands with the wicked to be unrighteous witneſſes, then to be righteous reformers.

XXXV.

Alexander ſeeing one of his Souldiers going to ſharpen his dart, when all other were going to fight, caſheer'd him, and caſt him out of the Army, ſaying, *He was unworthy of a place in an Army, who was then to provide Armes, when he was to uſe them.* How much more is he unworthy to be a Leader in the Spirituall Army, to aſcend into *Moſes chaire*,

chaire, who is then to provide, when he is to put on, who is then to prepare when he is to preach? how can ſuch a one chuſe but diſguiſe the holy word of God, and prophane it one way or other? He that ſpeaketh ſodainly ſhall never ſpeake profitably, but preſumeth too far upon his owne gifts, and too much undervalueth the good of Gods people, and the buſineſſe he hath in hand. Our communication ſhould be, as it were, *ſeaſoned with ſalt, that it may miniſter grace unto the hearers*; How much more when the Law of God is publickly ſought for at our mouths, and to be uttered by us againſt noted and cunning Schiſmaticks, and Hereticks; when we are openly to wreſtle, not againſt *fleſh and blood* onely, but *againſt principalities, againſt*

powers, against the Rulers of the darkenesse of this world, against spirituall wickednesse in high places (y)*?*

y Eph. 6. 12.

XXXVI.

A *Venzoar* that greatly learned, and experienced Physitian affirmed, *that he never gave purgation, but his heart did shake many daies before*; though no doubt, so scionable; as long to commune with his owne heart, and with the chiefest Masters he could meet withall in his profession, that the cure might the better prosper under his hands, & that successe might answer expectation: How audacious then and insensible, and dissolute in their undertakings are they, who being Physitians of soules, never deli-

deliberate with themſelves what hurt bad phyſick may doe, or take any ſerious thoughts how their counſell may be moſt effectuall; who never weigh their preſcripts by the proportion of faith (z), never ſuite their words to the wholſome words of the Lord Jeſus (a), but irreverently, and unworthily, rudely, and raſhly adminiſter all their doctrines, inſtructions, corrections, conſolations, without either dread of bad haps to fall out, or deſire of good ſucceſſe to follow, without either art or paines in the reading and compoſing, or awfulneſſe, and heedfulneſſe in recollecting and delivering?

z Rom. 12. 6.

a 1 Tim. 6. 3.

XXXVII.

A *Lacedemonian* having plucked off the feathers of a *nightingale*, that not long before had given a delicate and raviſhing ſound, and ſeen but a little leane carion left (b); *thou art a voice*, ſaith he, *nought elſe*. Your new faſhioned Sermons ſo full of edification, as ſome conceive, ſeeme, in the eares of ſuch admirers, rare and excellent muſick, ſo far over-reaching others notes, as the *nightingale* in melody paſſeth al the reſt of the birds of the wood: but pluck off the feathers from the diſcourſes, the newes, and more, newes of the times, the ſeditious contumelies, and treacherous invectives, the idle digreſſions and multitude of words; as though they knew their

(b) *Plutarch* in Apoph. Lacon.

their hearers could understand nothing, except they told it them twenty times over: Disrobe them of such their *circumquaques*, and circulations to no purpose; wherein they run their rounds, and yet perswade their hearers, that they goe right forward, with great sobriety and gravity; Dismantle them of such vaine and frivolous ornaments, wherewith they are audaciously clothed; and lay them naked to the view of true reason, and the body of all their long stories, what shew soever it made before the simple, is but a poor sleight carcasse, and hath no title or matter of substance in it.

It

XXXVIII.

IT ſeemed a marvell to *Cato*, that a *Soothſayer* could abſtaine from laughter, whenſoever he beheld another *Soothſayer*. And why? but becauſe the moſt ignorant of them could not but imagine, how the moſt skilfull amongſt them did but gull the people, with the couſening tricks which they played; with their pretended divinations by the liver, and the heart, and other entrailes of beaſts, when nothing can be truly diſcerned by any ſuch unwarrantable way. And can we thinke that our new Teachers do not laugh when they meet one another, and upon that occaſion conſider, how no Soothſayers do more deceive their *clients*, then they their *hearers*, by

by calling hungry gueſts unto empty tables, and illuding them with the ſhew of diſhes without meat; by feeding them with *words* in place of *matter*; and *roaring* & *railing* in ſtead of reaſons c)? Can we poſſibly thinke that they do not highly applaud themſelves, when they recount their wicked profits, how they have ravened the prey, how they have devoured ſouls, how they have taken the treaſures of pretious things, how they have *devoured widowes houſes, and for a pretence made long prayers?* (d) But *woe unto you that are rich, for you have received your conſolation; woe unto you that are full, for you ſhall hunger; woe unto you that laugh now, for you ſhall mourne and weepe; woe unto you when all men ſhall ſpeake well of you, for ſo did their Fathers to the falſe Prophets.* (e)

c Ezech. 22. 25.

d Mat. 23. 14.

e Luke 6. 24, 25, 26.

Either

XXXIX.

Either take from thy mind, or adde to thy might, was the well seasoned counsell of *Archidamus* to his Son: And indeed what wise man will reach above his height, or offer to carry more then he is able? Is it not a vaine thing, not to proportion our attempts to our strengths, our practises to our knowledges? A good worke is never spoiled more, then when it is handled with much animosity, but little ability. Oh all ye young Divines, who, for all your breasts so hot, your words so fierce, your gestures so vehement, are too forward in undertaking controversies with the learned and politick Jesuites, the chiefest of all the popish *Rabbies*; by your want of

of exerciſe and weakeneſſe of judgement in the Scriptures, animating them and their diſciples in their errours; firſt labour to be cunning in your profeſſion, and in the light to your profeſſion, and to all your paths, the Book of God: Either recruite your *learning*, or reſtraine your *Zeale*.

XL.

Sylla the noble Roman, who was commonly moſt free and liberall, conſidering of *Marius* the younger's preferment, how unbeſeeming, and dangerous it was, ſaid, *that a young man was firſt to be appointed to the oare, and then to the ſterne*; O how much more is this order to be conſtantly thought upon and carefully kept in the government of the

the Church, the chiefeſt Ship that ever was built; where, as the calling is weightier, ſo the danger is greater, when Paſtorall charges are committed to unfit perſons; oh then that now old and young are put to ſteere before they can row; oh then that now men and boyes are ſet as notable *Pilots* to direct the Ships of Chriſtian congregations, how to ſaile through the tempeſts and waves, and to paſs the ſands, and rocks, whereby in this ſubtile world they are ſubject to miſcarry; before they have learned themſelves to avoid one rock, either of preſumption or deſpaire! before they are any whit experienced in their ſpirituall *Card* and *Compaſſe, the Word of God*, by the which their whole voiages are to be directed, and levelled; they are deſigned to governe

Ships.

Ships loaden with more coſtly fraights, then the whole world and all the glory thereof is able to countervaile (f).

f Mat. 16. 26.

XLI.

CIcero comming into the Province, which his brother *Quintus*, a very little man governed, and ſeeing his picture drawne in a very great ſtature, could not hold but merrily ſaid: *Halfe my brother [illegible] the whole* (g). What large acclamations and eminent promotions, are heaped now adaies, upon ſome men by their favorers, either becauſe they approve their waies, & conforme themſelves to their conditions, willing to wallow in the ſame puddle with them, ready to run with them to the ſame exceſſe of riot; or though they

g Macrob. Saturnal. Lib. 2. c. 3.

they do not in all humors accord, yet becauſe they conſent and joyne with them, in ſome hereſies, ſchiſme, or faction: betweene the valuation of whoſe worth and rewards, what proportion can any man find? Are ſuch men worthy to be magnified, to be mounted? Are ſuch men fitteſt to be placed in the chiefeſt roomes above others; becauſe they ſtrongly ſupport a ſide, and are wily perhaps to contrive miſchiefe; howſoever otherwiſe in any good meditations wonderous weake, and unexpert, yea ſilly for their owne ſouls, and altogether without underſtanding of the matters of God? How juſtly may their impartiall brethren ſay, when they ſee ſuch men aloofe, and applauded, that *halfe ſuch praiſes, halfe ſuch preferments, if they be duely conſidered, are more then*

then ſuch mens whole deſerts?

XLII.

SImeones, beholding *Arſacius*, an unlearned and unworthy man, in compariſon (whatſoever *Cyrill* partially thought of him) placed in S. *Chryſoſtomes* roome, a Father ſo Learned, ſo Godly, ſo skilfull in the Scriptures, cryed out, *O ſhame who is here placed? whom doth he ſucceed* (h)? We may juſtly ſay the like of many of the late intruders, both into Fellowſhips in Colleges, and Benefices in the Country; *what are theſe? in whoſe roomes do they come?* Are not falſe and flattering prophets, time-ſervers, trencher Chaplaines, ſet up in the roomes of Orthodox and conſciencious Divines? Are not greene heads not growne unto any ripeneſſe of judge-

h *Niceph. Lib.* 13. *c.* 28.

judgement, obstreperous bablers, saucy Sub-Jacks possessed of the preferments of the Learned and Ancient? Are there not thrust into the dignities of discreet, pious, and loyall Scholars, cauterized wretches, schismaticks and Rebels, as if they were to be tutors and factors for hell? And yet I am not so sorrowfull that these things should be done, as that they should be practised under a counterfeit colour of *Religious Reformation.*

XLIII.

Come not to me, as if I were a neat-herd, but yeild me a reason of thy dealing, quoth the sick *Philosopher* to the *Physitian*; He would not adventure to take Physick, though from a kind Physitian, upon meere

meere *preſcription*; but he looked for ſome farther aſſurance; and muſt have ſome ſatisfying allegation: If thou come as a Spirituall Phyſitian to cure the ſores of any ſoul, come not to me with winning words as hereticks uſe, who are wont firſt to *incite*, and then to *inſtruct*; who inſtead of *reaſons*, uſe *exclamations*, (broken reeds for any man to leane upon, that hath any care of his ſoul) who cry out *luſtily*, but confirme *lazily*; but come to me with pregnant *proofes*, as true Prophets obſerve, who are accuſtomed firſt to prove, and then to perſwade; I like not theſe ſelf-fet aſſertions, as if all the world were bound to the breath of other mens mouths; ſhew me a proof for that point thou wouldſt have me to beleeve or follow: prove what thou preacheſt, if I ſhall be-

beleeve thee; I shall ever imbrace one *full proofe* before a thousand flaunting *protestations*. Tell not me of uses only, and uses upon uses, I shall ever be afraid to make use of the roome of that house, where I am still in doubt whether the foundation be sure.

XLIV.

IT was an heroicall answer which was given by *Charles* the fifth Emperour to such as would have perswaded him not to send back *Luther*, being come unto him under his safe conduct; that though the performances of promises were cleare banished the face of the earth, yet they should be kept by an Emperour. Going often into the Sanctuary of God, and having there clearly found so many

many precepts, for the reverent handling of Gods word, the which I hope, they have promiſed to keepe, what though Miniſters now adaies be earneſtly perſwaded and urged to take the name of God in vaine, and to Preach *extempore?* what though otherwiſe they are like to looſe all eſteeme amongſt worldly men, and to be outed of all their meanes? yet is it a good reſolution for every Preacher that feareth God, to imbrace and obſerve without exception: Be the impudent guize of others applauded, and admired and preferred; be fear and reverence baniſhed from the Church, I will never preſume to aſcend a Pulpit, without private and publick both *prayer* and *premeditation*: By me the ſacred word of God ſhall never willingly be prophaned.

The

XLV.

THe *Lacedemonians* baniſhed *Cteſiphon*, for that he vaunted that he could diſcourſe all the day of any ſubject that was put unto him; they thought that words ſhould not be long and empty, but ſhort and the ſubject of much matter; but like pretious jewels, containe great riches in a little roome: They conceived that ſpeech ought to be ſo precious a treaſure, as not to be uſed in vaine and waſtfully: But have the people ſuch an evill conceit now adaies, of *copiam verborum*, of over-flowers with words, who for a drop of *wit* have a floud of *elocution*, who truſt more to the ſlipperyneſs of their tongues, then to the ſoundneſſe of their cauſe; (or though they

they do not baniſh them,) do they miſlike to hear them? Do they not rather thinke their wiſdome to be as fluent as their words? Do they not rather take them for the beſt preachers, that can moſt vary phraſes, and talke longeſt, and loudeſt, though nothing to the buſineſs? though much mudde of vanity muſt needs iſſue out, where the ſluce of moderation is plucked up, and paſſage given to all that can be ſpoken. And yet how could the *Lacedemonians* come to hear what we have often heard, that *for every idle word*, though neither in it ſelf falſe, nor yet hurtfull, and prejudiciall unto others, and therefore much more for tedious Sermons full of *tautologies*, (beſides unreaſonable, treacherous, and prophane matters) a ſtrict account *there muſt aſſuredly be rendred.*

XLVI.

Augustus Cæsar on a time, as he was passing through *Rome*, and saw certain strange women lulling *Apes* and *whelpes* in their armes; *What*, said he, *have the women of these Countries no other Children?* You that so admire and run after those, as the only profound Teachers, who were never bred as Scholars; who understand not one of those tongues wherein the *holy Ghost* wrote, (great helps to learne his meaning) and therefore cannot convince hereticks, as true Ministers ought; for the translations often faile; and cannot alwaies expresse the force of words in the Originall; can you find in neither of our famous Universities, so learned and so holy men, as these your new

moun-

mountebanks, that can mount from the *boate* or the *coach* to the *desk*, from the *ſhop-board* to the *Pulpit?* can you meet with no ſtronger workemen then ſuch weake *hinds?* no better *leaders*, then ſuch *blind guides?* no skilfuller *Pilots*, then ſuch as never ſailed one league from the ſhore?

XLVII.

WHenſoever *Alexander* the Great heard any plaintiff, he was wont to ſtop one eare; and being asked why he did ſo? anſwered, *I keepe the other free for the defence of the accuſed, that ſo I may ſtand indifferent till the truth be throughly canvaſſed:* If an *heretick*, or *ſchiſmatick*, mutineere or Rebell can get the

firſt acquaintance with ſome men; he may eaſily ſo foreſtall and fill both their ears with a falſe report, as to leave no roome for any farther information; He may quickly lead them, or rather miſlead them, whither his perverſe humour inclineth. The firſt tale cunningly told carrieth thē without baile or mainprize into any crazed opinion, or carnal reſolution whatſoever, againſt their Country, Prince, yea God himſelfe. *Alexander* was not more reſerved, and reaſonable, then they are weake and wilfull.

XLVIII.

WE read of them who dwell about the fall of the River *Nilus*, where it tumbleth downe from high mountaines, that

that they are made deafe by the greatneſs of the ſound and noiſe of the waters. The many great and ſtrange lies that in theſe deſperate times have been ſpread abroad by loud-ſounding Trumpets, all the Kingdom over; the tumultuous noiſe that all *Proteſtant* and *conformable Divines*, are *ranke Papiſts*, or *Popiſhly affected*; that their faith and ſervice is curſed and damnable; that a ſet forme of *publique Prayer* is *Antichriſtian* and abominable, and no more acceptable to God, then the offering *of ſwines fleſh* was under the Law, which the Lord abhorred; have made many of the common people (and ſome no doubt who have a devotion atherwiſe to ſerve God aright) ſo hard and dull of hearing, that they cannot now for their hearts and ſouls perceive the ſtill and

soft voice of the truth.

XLIX.

WAlter *Mapes* sometimes Arch-deacon of *Oxford* (the next age after the Conquest) having written of a gross Simoniacall bargaine made by the Pope, shutteth up his narration thus; *Notwithstanding let our Lady and Mother the Church of Rome, be as a staffe bowed in the water, and let us not beleeve what we see* (k). Let a true Protestant give but any the least advantage of suspition, let him but looke over the hedge, (be the complaint never so false, the proof never so slender, the man never so guiltlesse) the horse is stoln, and he must needs be the man; There is no pleading to be made to it, there is no beleeving the con-

k *De Nugis Cau.*

contrary: but let a *brother of the faction* apparently commit a moſt foule offence, let him be taken in the manner; let the caſe be clear by ſufficient witneſſes; yet we muſt not beleeve all that we hear, or ſee, both our eares and our eyes may be deceived; the man may be right ſtill as a ſtaffe in the water, how bowed, how crooked ſoever it appear.

L.

Penelope but a heatheniſh woman, was ſollicited by many unchaſte wooers to wrong her husband *Ulyſſes*, who had been abſent from her twenty years: yet neither by *ſuiters* promiſes, nor her owne Parents intreaties, could ſhe be drawn to breake her faith which ſhe had made to her husband at his departure, but ſtill remained faith-

full. What Regiments, what Fleets of *schismaticall* and *hereticall wooers* are now in the world, who under pretence of devotion, zeale, and good intendments *compasse Sea and Land* to make one of their profession? and what a great cunning crew of them in these Kingdomes? every man striving, what he may, to advance and advantage his cause. These *wooe* the silly and simple sort of people, and with words of deceit cease not to entice *unstable soules*, to wrong Christ, to breake covenant with him, and contract themselves with *new husbands* (new Lords, that have new Laws which Christ never used:) but ô take heed and beware, let none of these wooers *wooe* you; or if they *wooe* you, let them not *win* you: be true to Christ your loving *Ulysses*, your true

true *bridegroome*, your dear *Soveraign*, your gratious *Saviour*; O forget not his parables, his precepts, his ſentences, his Sacraments, his prayer, his peace that he left with you.

LI.

IT was *Annibals* ſaying of *Marcellus*, that *he had to do with him, who could never be quiet, neither Conqueror nor Conquered* (1); but Conquering he would purſue his victories, and Conquered labour to recover his loſſe: but much rather may a man ſay the like of *Satan*, that great ramping Lion, the Arch-envier of our peace and happineſſe, who is the moſt wrathfull and the moſt watchfull enemy, who is never idle but ever imployed in ſowing *cockles* amongſt the Lords *good*

1 *Plato in vita Annib.*

corne; who, though we ſtoutly *reſiſt him*, and overcome him for a time, yet will never reſt nor give over, but will be tempting againe; yea will not ceaſe to aſſay us againe and againe with the ſame temptations, hoping at length to win our conſents, and to give us the foile. Wherefore having often well fought againſt him, and ſubdued him, yet *watch* we ſtill, and *pray* we continually to God, that we be not overmaſtered by him.

LII.

I *Would never ſit upon that ſeate*, ſaid *Themiſtocles*, *from which my friends ſhould receive no more benefit from me, then ſtrangers*; And indeed how often do friends ſway the ballance of Juſtice? who hath not ſeen how private reſpects cauſe too many Judges, to leave the

the truth, and to hear the falſehood? but ô the Scriptures teach *Magiſtrates* a clean contrary leſſon, when they put on the perſons of *Judges*, to put off the perſons of *friends*; when they ſit in the place of Juſtice, not to thinke they are now huſbands, or parents, or kinſmen, or neighbours, but *Judges*, and therefore without all by-reſpects, to diſcharge that truth, which the great God of heaven and earth hath repoſed in them, and expecteth from them, not once remembring their foes for any *preſſures*, and altogether forgetting their friends for any *partiality*.

LIII.

ISocrates an *Athenian* Orator, in his counſell to *Demonicus* (a young Gentleman

man like to be called to a great place) ſaith thus unto him: *Depart not from an Office more rich, but more honourable, then when thou undertookeſt it.* The inſtruction given by this heathen may ſhame many Chriſtians; our Officers regard not with what diſhonour, or diſhoneſtie, they keep or leave their places, ſo they may be rich: never fear though they tread their Wine out of other mens grapes, reape their corne out of other mens fields, ſo they may ſtore their owne houſes with proviſion; ſo they may make their children great, and turne them into gallants, they take no care, make no ſcruple, though they turne their own ſouls into hell.

LIV.

IT is written of *Charles of Prague*, that he ſupped often with a few ſentences, and arguments in the Schooles (m), his meditation was all the meat he had for that meale: But if ſome of the moſt devout Sequeſtrators now a daies moſt abounding with lip-holineſſe and righteouſneſſe, were reſtrained and tied for a while to no better allowance; (the which yet were great kindneſſe to their covetous ſtraitneſſe and continuall cruelty towards their priſoners) there is no doubt to be made, but you ſhould quickly hear them complaine of *ſhort commons*; I make no queſtion but you ſhould ſoone hear them with no ſmall paſſion exclaime upon their perſecutors malice, cove-

m *D. Humfred. in vita Fuelli.*

covetouſneſſe, pride, ſeeking by others ruines to be Grandees, and to advance their heads above all that is called their neighbour: you ſhould then hear at large of their owne good breeding, great worth and deſerts, (whereof they were never guilty:) you ſhould then hear the ſubjects property diſplaied and ſet forth at full, and approved by Laws and reaſons, both humane and Divine.

LV.

Herod, as we find in authentick hiſtorie, making full account to deſtroy Chriſt, amongſt the reſt, not only ſlew all the other children, near the place where Chriſt was borne; but ſpared not his own child, the fruite of his own loines, fleſh of his fleſh, and

and bone of his bone (n); what bones made he to pluck up that affection to his child, which nature had planted in him, or further to ſet unnaturall murther in the place? The which being reported to *Auguſtus* the Emperour, *It is better* (ſaith he) *to be Herods ſow then his ſon:* To ſuch heavy ſufferings, to ſuch hard diſtreſſes, to ſuch evident and extreame calamities have they been driven to in theſe unmercifull times, who have ſpent their times, their ſpirits, their lives, their patrimonies, for the good of the Church: ſuch unconſcionable and violent wrongs and oppreſſions have been practiſed of late upon grave, learned, and conſcientious Divines, the *chariots and horſemen of our Iſrael*; by *the horſemen and footmen in our Iſrael*, that juſt cauſe have they to cry out

n *Euſeb. lib. 1. c. 9. Macrob. Saturn. lib. 2. cap. 4.*

out and ſay to ſuch perſecutors ſhame, (ſaving the honour due unto God) *Better be the peoples plowmen then Prieſts.*

LVI.

IT was the *Poets* vaine and groundleſs conceit of *Hector*, that *ſo long as he lived, Troy could not be deſtroyed*; terming him the *immovable and inexpugnable pillar of Troy*: But well may it be ſaid of a faithfull man, that he is a mighty ſtay, & ſtrength, a maine defender and upholder of the place where he liveth, for whoſe ſake, for whoſe preſence, and prayers, out of the Lords abundant kindneſſe to all his, even the wicked are often within the ſhadow of Gods protection, & ſpared: as for one juſt *Lot* the *Angels* ſpared the City *Zoar*; *Zoar* might perhaps be as bad

bad as *Sodom*, but here was a difference, *It had a righteous Lot within, Sodom had none* (o).

o Gen. 19. 21.

LVII.

Dionyſius the younger, confeſſed that *he maintained many Sophiſters, not that he did admire them, but that for their ſakes he might himſelfe be admired*: Though there be no great number now a daies that are further liberall to Scholars, and Miniſters, then only in outward complement; yet, I fear, a great part of them alſo part not with their kindneſſes to pleaſe God, who requireth it at their hands, whom they ought to make reckoning of above all; and to ſupport and relieve thoſe Learned and Religious men who need it, whom they ought to love

love as themſelves; but rather in a Phariſaicall humor to advance their own credits and reſpects in the world; that, how foul ſoever their projects are, they may carry them on with faire lookes; that what injurious or irreligious intents, what ſecret ſins, or diveliſh drifts ſoever they have, they may yet be thought to be great lovers of Learning, and Religion.

LVIII.

I *See many bodies; countenances and garments of Romans, but no Romans*, quoth that great Captaine *Marcellus* unto his Souldiers: Many bodies and boroughs of bodies, many ſober and devout lookes of Proteſtants, and attires not unbefitting Proteſtants, may there be found now abroad in the world:

Never

Never was hypocriſie ſpun with a fairer thread, never were men more cunning in counterfeiting; but if you caſt your eyes from their *lookes*, to their *lives*, from their *words* to their *works*, by the which the moſt ſubtile ſouls may beſt be diſcerned, the copy of mens actions is more plaine to be read, then the copy of their countenances. You ſhall find that you are much miſtaken in your cenſures; for where is the life of grace, the *power of godlineſſe?* you ſhall perceive that they are no true and reall Proteſtants all this while; but *aliens from Chriſt*, void of Gods ſpirit, without faith, without hope, without love, and in brief, meere hypocrites, like *Balaam* or *Saul*, or rather more formall, like *Satan* himſelf, when the *witch of Endor* ſuborned him in the *mantle of*

Samuel

Samuel, and brought him into the presence before *Saul* (p).

p 1 Sam. 28. 28.

LIX.

THere was a ridiculous Stage-player in the City of *Smyrna*, who pronouncing *O heaven, let downe his finger towards the ground*; The chiefest man present beholding it, could not abide to stay any longer, but left the company & said in anger; *This foole hath made a solescime, hath spoken*, as it were, *false Greek with his hand:* There was no conformity he meant, between his tongue and his hand. O how many such absurd actors are there every where to be found, pointing upwards, poising downwards; pointing at heaven, practising earth; who carrying the light of the Gospel in their mouthes,

mouthes, carry alſo in their hands the filthy water of ambition and covetouſneſs to quench it withall; who ſeeke in word Gods *cauſe*, but breake in deed Gods *Commandments*; whoſe words are the *words of God*, but their deeds are the *deeds of the Divel.*

LX.

A Painter, being reproved for drawing the picture of S. *Peter* too high coloured, made anſwer: That he *drew him not as he was on Earth, but as he was in Heaven; where he bluſheth to behold the ſhameleſs demeanors of his ſucceſſours:* I am not now to learn that *Peter* is ignorant of us here upon Earth, and knoweth not his ſucceſſours; neither am I yet untaught that he is not yet bodily

dily in Heaven; but howsoever, if a Painter were truly to decypher any good man now living, he had need make him much more high coloured then he was wont to be; for where is there one such that doth not blush to see so many apparent parasites, creeping up to honors through a thousand dishonours, so many Christians in profession, so many Saints in shew, now adayes, that have *Jacobs Voice*, and *Esaus Hands*, that can give *Judas Kiss*, & *Joabs Curtesie*, waited upon by a secret stab, when he basely killed *Abner* (q); and againe, when as lewdly he killed *Amasa* (r)? where is there one such that doth not blush to behold so many double-faced *Janusses*, various and inconstant pretences, changeable Chamelions, apt to all objects, taking the colour of what

(q) 2 Sam. 3. 27.

(r) 2 Sam. 20. 10.

is

is next them: where is there one ſuch that doth not bluſh to view ſo many like the *Mariners needle* without the touch, which will turn every way, and never ſtand ſtill the way it ſhould:

LXI.

WHen *Charles*, the ninth of *France*, propounded to that famous Prince of *Conde* this three-fold choice: *Either Maſs, or Death, or perpetual Impriſonment*, the moſt Chriſtian Worthy made this worthy Anſwer. *God aſſiſting me, I will never chuſe the Maſſe; the other two I referre to the Kings determination; yet ſo as I hope God, in whoſe hands the heart of the King is, by his gratious providence will guide & diſpoſe of theſe alſo.* But how few now will ſuffer any the leaſt

leaſt hardſhip for Chriſt? If men may avoid death, and impriſonment, and riſe upon others ruines; if they may eat of the fat and drink of the ſweet(ſ), if they may eat the good things of the Land(t), impoſe what Religion you will, either Maſſe or Mahumetiſme, or what elſe ſoever; you ſhall have ſervile creatures enough, baſe fellowes of all degrees, that wil be any thing, or of any Sect, that will fit you every way, that will faſhion and put forwards themſelves for any imployments; the good Centurion never kept ſuch obedient, ready and reſolute ſervants.

ſ Nehe. 8. 10.
t Eſay 1. 19.

LXII.

Ariſtotle hearing a proud prauncing *Thraſo* ruffling in his fuſtian brags; vain glo-

gloriouſly talking of his own vertues, and repreſenting a great outward appearance of worthineſſe: *I wiſh* (ſaith he) *I were ſuch a one in truth, as thou thinkeſt thy ſelf to be, or wouldſt ſeeme to others to be, but to be as thou art, I wiſh to mine enemies.* I dare not deſire to the worſt of mine enemies that they may be as many of your new Donatiſts are, whoſe out-ſide is of lambs wool, but their in-ſide of foxes fur; *Cato* without and *Cataline* within; who by fits and upon occaſions make a marvellous verball ſhew of goodneſſe, when in heart they are nothing like to what they make ſhew of: but I wiſh that my ſelf and others were, which ſome of them no doubt ſeeme to themſelves, and all of them would faine ſeeme to others, walking in all the Commandments and ordi-

nances of the Lord without reproof.

LXIII.

Iulius Cæſar in his Commentaries writeth of the *French* Souldiers, that in the beginning of the battell, at the firſt on-ſet, they were more then men; but at the ſecond, or before the end, leſſe then women: They would talke bravely, and come on couragiouſly, but at length give off cowardly. How many hypocriticall hotſpurs in our reformed Churches ſhall a man meet, who have Gods word ſwimming in their lips, but not ſhining in their lives; who if words may be received, their pay is gallant; but if deeds be required, their money is not currant; who in profeſſing and proteſting are more then pro-

Proteſtants, but in preaching, and performing, and perſevering leſſe then Papiſts.

LXIV.

Batus the *Tartarian* Prince moved by *Innocentius* the fourth, to receive the Chriſtian Religion, ſent his Embaſſadours to *Rome*, to ſearch and underſtand their belief, and manner of Religion; who reporting that the Chriſtians lived wickedly, and worſhipped they knew not what Images contrary to the doctrine they profeſſed; the *Tartarian* received the Religion of *Mahomet*: What Pagan can we now hope to win, to ſeeke to be one with us, to become a member of our Church, when he ſhall ſee our faith turned into faction, our Religion into Rebellion, our

patience into violence, our zeale into ſelf-love, our fidelity into perjury, our Chriſtian humility into moſt cunning hypocriſie, that would ſeeme to hate hypocriſie? when he ſhall eſpie us to have bread in one hand, and a ſtone in the other? when he ſhall hear us talke like Chriſtians, and ſee us live like *Turkes?* when he ſhall find the words of our mouthes ſofter then butter, having war in our hearts? when he ſhall perceive our ſpeeches ſmoother then oyle, and yet they be very ſwords (u)?

u Pſal. 55. 22.

LXV.

IT was divinely ſaid by *Alexander* the Great, though an Heathen, when he was reproved by the *Queſtor* for being too bountifull in his Sacrifices; *If thou deſire long to be happy, be not*

not niggardly to God in matters that belong to his worſhip; which if they doe not flouriſh, all other things are ſure to decay. O in what other matters are we ſo ſparing and baſe? in reſpects of our pleaſures, of our profits, of our honours, how readily can we laſh out ſo many and ſo many pounds, not caring what we ſpend? but when any thing ſhould come from us to a good purpoſe, to a charitable uſe, but when we ſhould do wel, willingly and freely to disburſe, how faſt fingred, and cloſe handed are we? but for the better ſervice and maintenance of the ſervice of God, and advancement of his glory, not a farthing more can we afford to part with, then what we are taxed and forced unto. And yet what a gratious promiſe have they, who *honour the Lord with*

their substance, and with the first fruits of all their increase? So shall their barnes be filled with plenty, and their presses shall burst out with new wine (w)?

w Pro. 3. 9, 10.

LXVI.

SAint *Ambrose* writeth that *Theodosius* the Emperour, when he died, had a greater care of the Church, then of his sickness; his life was not dear unto him, so the Church might flourish after his death; so *peace might be within her wals, and prosperity within her palaces.* Now if men may enjoy health, and obtaine plenty for the back, and the belly, waxe rich and great, and live like Emperours, no matter which way Religion turneth, or what becommeth of that state and businesse, no matter how the Church fareth

fareth either for the future or preſent; how it goeth with the Church they reſpect little, ſo themſelves and their families may go on. Nay, which is yet a worſe ſymptome, and bewrayeth the great power of Satan over them; what ſcruple at all do they make, to pill, and ſpoile, and rob the Church, ſo as they may enrich themſelves and their poſterities?

LXVII.

Cæpio with his Souldiers robbed the wealthy Temple of *Tholouſe* a City of *Narbon* in *France*, near the Pyrene mountaine; but of thoſe that had a ſhare in any of thoſe goods, not one ever proſpered (x). It was ſo generally obſerved, that it occaſioned a Proverb; If any man (by what

x *Guevara.*

meanes ſoever decayed) were fallen into poverty, they would ſay of him, *He hath ſome of the gold of Tholouſe.* The indowment of all other Churches (whereof many have been plundered of rich Chalices, and other utenſils in theſe ſacrilegious times) are like the gold of *Tholouſe*, that brought ruine to them and their families; If any man thrive with them, that holdeth them by a wrong tenure, he hath better ſpeed then any ſuch malefactor before him. How many Sacrilegious perſons have utterly ruinated themſelves, it is eaſie to find in many Monuments of learning; how a canker hath eaten their eſtates, as a gangrene did their conſciences; but ſee the Chronicles, ſearch Hiſtories of ſundry Nations, both ancient and moderne, and find me out but one Church-

Church-robber here that hath thrived paſt the third generation.

LXVIII.

I Have read that many things have been given to our Churches with *a curſe in the Churches, againſt any ſuch as ſhould ever preſume to take them away:* Whether mans curſe ſhall take hold of Church-robbers, is wholly in the diſpoſition of God, and a ſecret; but I am ſure he himſelf hath openly curſed all thoſe, how many or great ſoever they be, that *rob him in Tythes and offerings* (y), yea curſed them with a curſe redoubling the words, not without great cauſe, but emphatically, to ſignifie that they ſhall be curſed with a ſtrange curſe, a ſignall curſe, ſuch a curſe as *he*

y Mal. 3. 8, 9.

that heareth his ears ſhall tingle, and his knees ſmite one the other; and many learned, religious, and wiſe men thinke, that this Land now mourneth, as for other offences, ſo eſpecially for this great robbery; the grand, the common, the far-ſpreading, the crying ſin of this Kingdom. As all *Iſrael* was plagued till *Achan* was puniſhed; ſo they fear God will not leave to ſcourge us, till we have rooted out all of *Achans* generation.

LXIX.

Pittacus, one of the ſeaven wiſe men of *Greece*, being asked counſell, *whether in marriage it were beſt, for every one to chooſe his equall*, bad him that asked him go to children playing at fence, and they would tell him; every one to his

his match. If they which are ſo greedy to take away that, which hath by devout people, many years ago, been given to the Church, for the better maintenance of Gods worſhip, were ſo wiſe, as firſt to be adviſed, whether it were lawfull; it were no unfit anſwer for them, to bid them go learn of children; who hold it both undecent and unlawfull, to give a thing to one another, and then take it away: and therefore much more rudeneſſe is it to take from God, what hath been a long time given unto him, and accepted by him.

LXX.

Petrus Bleſenſis making report of the Arch-deaconry of *London* to *Innocentius* then Biſhop of *Rome*, ſaid: *It was a Dragon, a ſtately name,*

or

or title, Arch-deacon of London, not having whereof to live except of wind; not having meanes, he meant, to maintaine a man of breeding, and parts fit for that place. Were our preſent Clergy preferments exactly ſurveyed, and duly conſidered, with the corrupt cuſtomes, and preſcriptions, the common couſenages, conſpiracies and oppreſſions, which they are ſubject unto, I verily beleeve they would moſt of them be found more then half empty caskes, of more ſound then ſubſtance, ſo purloined and impaired at the leaſt, that they are nothing near the value, whereunto they are raiſed in the worlds opinion; and therefore had more need of reſtoring, then abſtracting phyſick.

Ma-

LXXI.

MAster *Lambert* who wrote the Perambulation of *Kent*, a man of ſound judgement in his owne profeſſion, the Law, and above many others of his time, of great knowledge in Divinity; ſpeaking of a *Kentiſh* Benefice converted into an Impropriation; thus delivereth his cenſure upon it; *One amongſt many of thoſe monſtrous births of covetouſneſſe, begotten by the man of Rome in the darke night of ſuperſtition; and yet ſuffered to live in this day-light of the Goſpel, to the great hinderance of learning, the impoveriſhment of the Miniſtery, and the infamy of our Chriſtian profeſſion.* Now then if our new incomparable Saints, who dreame of ſo great per-

perfection in themselves above others, hate all things that have been any way abused to superstition, in times of Popery; yea though it be a sincere prayer, or sacred ejaculation, first devised and used by some holy Father, or glorious Martyr; how much more should they abhor all unjust impropriations, whereof some have been, a long time heretofore, perverted to Idolatrous uses, and all undoubtedly derive their originall from grossely Popish parents.

LXXII.

HOw odious a creature was a traytor to that *Spanish* Nobleman, who was commanded by *Charls* the fifth, to lodge the Duke of *Burbon* at his house in *Madrid*: *I will obey thee*, saith he to the Empe-

Emperour, *but set my house on fire as soone as the Duke is out of it: My predecessours never builded it to harbour traytors* (z)? Was not his house built to harbour traytors? & was any good mans house built to entertaine sacrilegious persons? who make it a point of conscience, a part of Religion, to devoure what belongeth to Religion, that Clergy men forsooth may not surfeit upon what God hath thought meet to allow and appoint for them. Can any that fear God wittingly make much of those (unlesse it be in extream necessity) who desperately presume to rob God? Now surely though *treason* be a great and a grievous sin, a common overthrower and destroyer of houses; yet what is it in comparison of *sacriledge*? *Treason* is a roaring sin, but *sacriledge* a thun-

z *The state of the English fugitives.*

thundering sin; And the reason is rendred by S. *Austin* (a), *because it cannot be committed, but more directly then other sins, against almighty God. You have robbed me* (b).

a *Cont. Crescen. lib. 4. c. 10.*

b *Mal. cap. 3. 8.*

EXXIII.

Alexander said he was more bound to his Schoolemaster *Aristotle*, then to his Father *Philip*; for by his Father he *lived*, but by the other he had learned to *live well*: Alas a poor *well*, may you well say, when neither he nor his master knew the Lord: but surely much more doe we owe to those ministers, who have begotten us in the faith, then to those parents who have begotten them in the flesh: but ô how then beyond all cry, and above all comparison, are we for

for ever obliged to the Father of us all, Almighty God, who *worketh all things after the counſell of his owne will* (c), who giveth words to the wiſe, and virtue unto their words, who giveth a bleſſing to the word preached, making it fruitfull by the grace of his Spirit, to the converſion of the heart?

c Epheſ. 1. 11.

LXXVI.

IT was a debaucht and inhumane ſpeech that of *Tiberius, When I am gone, let heaven and earth be confounded againe, and mingled in their old Chaos:* True charity, though it begin at home, and ſeeke firſt her own, yet ſeeketh not only her own, but looketh a broad, regardeth others, and reacheth in a provident care even to thoſe that ſhall come after us; A faith-

faithfull man thinketh it not enough to be loving and beneficiall to others, yea to let his fountaines (proceeding all from the fountaine of goodneſſe) be diſperſed amongſt them during his own daies, but holdeth himſelf bound to have a further reſpect what ſhall become of them when he is dead and gone. And is there a future carefull proviſion to be made, according to our ſeverall places, for private families after our death? And is there no care to be taken for the continuance of the Common-wealth and Church, that the truth of God may live when we are dead; that God may have a people to ſerve him after our departure?

It

LXXV.

IT is reported of *Alexander* the Great, that when he could not handſomely unty the knot of *Gordius* King of *Phrygia*, he hewed it aſunder with his ſword: The doctrine, government, and diſcipline of our Church well twiſted and made ſo exactly with the bindings and teſtimonies of the Prophets and Apoſtles, yea Chriſt himſelf our bleſſed Lord, and Maſter, that the cunningeſt cenſurers, and malitious makebates, of the former or of this latter age, could not find any moderate meanes to untwine them; there were ſome therefore that reſolved to take *Alexanders* violent courſe, and to ſever them in pieces with ſwords: but herein they have far exceed-

ed

ed *Alexander*, for he cut in sunder but a senseless knot without any hurt to *Gordius*; but these have not onely cut asunder the knot, but have withall first mangled, tormented, and then destroyed many sensible, reasonable, and faithfull servants of the most high God.

LXXVI.

MAd *Fimbria* brought a strange action, even in the heathens opinion, against *Quintus Mutius Scævola*, for not receiving the whole weapon, when he caused him to be wounded, into his body (d): But ô how much more strangely, and madly have whole families and flocks been of late accused, condemned, punished, for not receiving poyson into their souls; for not admitting, as

d *Cicero pro Sext. Rosc.*

as lawfull, into their Creeds, hatred, variance, malice, murder, riots, rebellions, errours, hereſies, the doctrines of Divels, forged in hell, and not framed in the ſhop of the Scriptures? And who are they that are thus cruelly bent, that are thus fierce and violent towards their neighbours; but they who would ſeeme not only to be Chriſtians, and good men, but the chiefeſt ſervants, and deareſt children of God, the moſt holy brethren, the moſt ſanctified people, ſuch as are all for the ſincerity of the Goſpel, and pure milke of the word?

LXXVII.

Lucius Neratius tooke a great pleaſure, & thought it no ſmall glory, to beat men: but however he cauſed his ſervant

servant still to carry along with him a purse of money, that when he had done he might deliver them such recompence, as the Law had assigned in action of battery (e). Many there are now adaies, who, though they do not strike men, yet do as bad, and worse, plunder them, oppresse them, undo them, and all those (how harmelesse, how many soever) that belong unto them, but where is the money for recompence, that both the Law of God and man requireth? They delight as much, and more, in wronging of men, then ever *Meratius* did; but who with him desireth to make satisfaction?

e *Aulus Gellius.*

Thrasi-

LXXVIII.

THrasilaus a frantick man amongſt the *Grecians*, whenſoever he ſaw any Ships brought into the haven at *Athens*, thought them all his own, and tooke an Inventory of their goods, and boaſted of them to all he met with great alacrity (f). The late plunderers, thoſe peremptory day-theeves, that without conſcience or covert tooke away many honeſt mens goods, and were not afraid by impudence to profeſſe and boaſt of their takings; if they had been, as *Tharſilaus* quite diſtraught of their ſenſes; and out of ignorance imagined all that they ſaw to be their own; with the which they might do what they liſted; they had not had ſin; that is, not ſo great

f *Alemæus Deipnoſophiſt.*

great sin, not so black, and barbarous, and horrid sin: for something might have been pleaded for them, to have lessened their offences; It might have been prayed for them, *Father forgive them, for they know not what they do* (g): But surely knowing both the Laws of God, and man against them, and pretending that they fought for, the property of the Subject, therefore now they are left without excuse, therefore now they have no cloake for their sins: ô, if ever their consciences be awakened, how can such audacious presumption but fill their hearts with the sharper grief, and their faces with the greater shame?

g Luke 23 34.

There

LXXIX.

THere were that would needs perſwade *Alexander* that *he was no mortall man, but an immortall God*; but when, at the ſeige of a City, no ſmall wound was given him by an arrow, ſo that he ſaw the blood ſtreaming from it, *where are they now*, ſaith he, *that ſaid I was a God* (h)? A great fame was heretofore ſpread abroad of ſome of our new Donatiſts, that they were moſt juſt men, ſuch as feared God and eſchewed evill; yea if not Gods in the likeneſſe of men, as the men of *Lyſtra* thought of *Paul* and *Barnabas* (i), yet the moſt holy children of the moſt high God; but now ſince they have been ſo deſperately wounded by Sathan, and ſtirred up to all miſ-

h *Muſc. in Pſal.* 82.

i Act. 14. 11.

chievous cruelty, now since they have shewed themselves so bloody and deceiptfull men, now since they have shed the *Saints blood like water round about Jeru-salem* (k), besides their being defiled with many other ill-favoured corruptions: where are now their followers, their admirers, their applauders, that so boasted up and downe of their truth, and peace, and mercy? where are they that thought them so humble, so religious, so shining with all heavenly vertues?

k Psal. 79. 3.

LXXX.

Saladine a *Turkish* Emperour, he that first of that Nation Conquered *Jerusalem* (l), lying at the point of death, after many glorious Victories, commanded that a white

l 1186.

white ſheete ſhould be borne before him to his grave, upon the point of a ſpeare, with this Proclamation: *Theſe are the rich ſpoiles which Saladine carrieth away with him, of all his triumphs, and Victories; of all the realmes and riches he had, now nothing is left but this:* Why ſhould we ſo much deſire other mens goods, and ſeeke to get them by hooke, or by crooke? why ſhould we devour *houſes*, even *widowes houſes?* why ſhould we encroach upon other mens fields, and ſeeke unlawfully to *joyne land to land, calling the lands after our own names* (m), entailing them upon childrens children, to make (as the *Lawyers* ſpeak) a perpetuity, when at laſt, if we could conquer never ſo much, we muſt come to the pit with *Saladine*, and carry

m Pſa. 49. 11.

nothing away with us but a ſhrouding mantle?

LXXXI.

IT was ſound direction that *Silla* gave, that *the common enemy ſhould firſt be put out of power, before the Citizens were put in ſuite.* We ſhould firſt *earneſtly contend for the faith, which was once delivered unto the Saints,* (o) and not give place to damnable doctrine, though it ſhould coſt living and life: we ſhould firſt with all our indeavours ſeeke to ſuppreſſe all *Schiſmaticks, Hereticks, Rebels, Church-robbers, Mahumetans, Atheiſts,* and other enemies of our Churh, and State; the which make a land to languiſh ſooner then forraine foes; and we fall out and fight with, or plunder and

o Iude 3.

and oppreſſe (for what cauſe we know not our ſelves) our fellow-Proteſtants, faithfull Chriſtians, loyall Subjects, and harmeleſſe neighbours; we perſecute Saints and purſue our brethren: all our fraies are againſt our friends, and not againſt our foes; we ſupplant one another, who ſhould ſupport one another. O that theſe home-bred contentions and controverſies might at length ceaſe, and be blowne away with a breath of mercy in Chriſt! ô that there might be a perpetuall holy league between all the true members of our Church, that ſo all our Armies and forces, pikes, and pens, wits, and wils might be readily combined againſt our common adverſaries!

LXXXII.

THe *Lacedemonians*, in their publick feasts, used to foxe some of their Elots, (a kind of servants not much differing from slaves) that by their loathsome inundations, and uncouth deformities, their rude and beastly behaviour, their children might the better discerne what a filthy vice drunkennesse was, and from thence grow into an horrour and detestation of that sin (p). We may not, I know for any respects (though to stave off others from insurrection) either occasion, or allow one Rebell. *Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him* (q). But ô, if we might lawfully do it, yet in these

p *Plut. in his Apothegm.*

q Levit. 19. 17.

theſe times we need not, ſuch unruly cattell are now grown both innumerable, and intollerable; Their miſchiefs are gone out into all the Land; and their abominations unto all our neighbour Countries: Neither we nor our fathers have known ſuch horrid fruits of reſiſting Soveraigne power, as our children have now ſeen; ô that they may ever retaine ſuch an eager abomination of all ſuch Atheiſticall enormities, as to hate even the leaſt thought tending thereunto!

LXXXIII.

I Find it related by *Herodotus*, how *Cyrus* intending to Conquer *Scythia*, came to a great broad River which hindred his journey, whereupon he bethought himſelf of this poli-

cy, to cut it, and divide it into many parts and ſluces, and ſo made it paſſable for all his Army; The like policy hath the Divel now uſed amongſt us, bringing his power of darkeneſs to invade and over-run us, and finding his paſſage ſtopped by the flowing ſtreames of love and concord, he hath put in practice to ſeperate and divide us into many parts and factions: we are become like rivelets not joyned together, but every man running his owne way, ſo that the Divel may now ford us, and faſhion us, and turne us as he pleaſe. *My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard ô my ſoul, the ſound of the Trumpet, the alarum of wars: Deſtruction upon deſtruction is cryed, for the whole land is ſpoyled;*

led; ſuddenly are my tents ſpoiled, and my curtaines in a moment; How long ſhall I ſee the ſtandard, and hear the ſound of the Trumpet (r)*?*

r Ier. 4. 19, 20, 21.

LXXXIV.

Paulus Æmilius having put away his wife *Papinia* without any cauſe, as it ſeemed to others, ſtretched forth his foot, and ſaid: *You ſee a new and neat ſhooe, but where this ſhooe wringeth me, not you, but I alone know:* meaning, that there were many ſecret jars happening between the married, which others could not poſſibly perceive (ſ). The moſt wicked men, the greateſt enemies to God and his Goſpel, may be ſo jocund and merry, and ſhew ſuch magnanimity in their faces, that none can imagine by

ſ *Plut. in vit. P. Æmil.*

any outward circumstance, but that they are truely cheerfull, and couragious in their hearts; and yet in the middest of all their meriments, and greatest delights, they may have secret heart-burnings, and grievous vexations, what God and themselves only know; *The Lord hath spoken it twice, and therefore it must needs be plaine and peremptory, that there is no peace to the wicked* (t); Their lookes may be sometimes lively, but their hearts are alwayes heavy.

t Esay 48. 22. 57. 21.

LXXXV.

Dionysius Heracleotes a soure and severe defender of that Stoicall unfeelingness of passions, being tormented in his reines; cried out, that *all things were false which he had till then held, and main-*

maintained of paine and griefe: as that it might be eaſily borne and endured whatſoever it was; for now he felt the contrary, that paine pincheth and will be felt, and is able to make the ſtrongeſt ſtoope, notwithſtanding all plaiſters of phyloſophie and humane reaſons: A wounded conſcience, many no doubt thinke, is not ſo hard to bear, as ſome talke, may eaſily be ſalved up by many outward carnall helps, Feaſting and merry company, eating and drinking, muſick and gaming, and things of like nature, can eaſily ſmooth it over; but if ever they feele it indeed, they will aſſuredly confeſſe, that all ſuch medicines are nought worth againſt ſpiritual qualmes, and that the horrour of a terrified conſcience is an importable burthen, no way to be aſſwaged but

but by the only mediation of Chriſt Jeſus.

LXXXVI.

PHilip King of *Macedon* ſaid that *he was bound to the Athenian Oratours which reviled him, becauſe they were to him, as fire to gold, wind to corne, file to ruſt, ſoape to linnen; becauſe they were an occaſion to make him the more vertuous; and adviſed, and enforced him, all his life long, both in his actions and words, to prove them lyars: I will therefore ſo live*, ſaith he, *that no man ſhall beleeve them, that if I cannot bar the mouthes of the ſlanderers, yet I may ſtop the eares of the hearers* (u). There is hardly now a learned, Orthodoxe, and conſciencious Divine amongſt us, that is not traduced for

u *Plutar. in his Apothegs.*

for a Papiſt, by a ſort of ſawcy, ſchiſmaticall, hungry cormorants, that gape for our meanes; how wiſely ſhall we profit by their malitious reproach, if thereupon we carry our ſelves, every day to the end of our lives, more virtuouſly then other, having better conſciences, that whereas they ſpeak evill of us as evill doers, they may be aſhamed that falſely accuſe our good converſation in Chriſt(w). (w) 1 Pet. 3. 16.

LXXXVII.

CRates having loſt all by ſhipwrack, *go too fortune*, quoth he, *I know what thou meaneſt, thou intendeſt only to call me to Phyloſophie:* Thus he, being a Pagan, that knew not fortune from God. And ſhall Chriſtians no ſooner begin to fall into miſery, but be at their wits

wits end? ſhall not they perceive the end of Gods afflicting them, that he doth it to inſtruct them, the better to know him, themſelves, and the world? to know him whom they have ſo often offended, and turne unto him by true repentance; to know their mortall and fraile nature, that weareth and waſteth away with outward croſſes; to know the mutability of the world, and the deceitfulneſſe of the world; ſhall not they conſider that *when they are judged, they are chaſtened by the Lord, that they ſhould not be condemned with the world* (x)?

x 1 Cor. 11 32.

LXXXVIII.

I Read how *Phydius* was apt for all practiſes, could turne his hand to any trade, could ſhew his cunning as well in any other

other mettall or matter as in braſſe: This cannot all doe, neither is it fit for all to do: *Let every man abide in the ſame calling wherein he was called* (y). *Study to be quiet and to do your owne buſineſſe*, ſaith the Apoſtle. (z) It is not fit for men to meddle in other mens trades, neither ſhall we likely find ſuch another *Phideas*: but howſoever a true Chriſtian, though he cannot faſhion his hand to every trade, yet ſhould learne to frame his heart to every eſtate; he ſhould know how to riſe, and how to fall, how to want, and how to abound; he ſhould be able to ſwimme in proſperity without pride, and to ſuffer in adverſity without peeviſhneſſe; humbly and thankfully imbracing whatſoever favour the Lord ſendeth him, and kiſſing whatſoever croſs he laieth on his back.

y 1 Cor. 7. 10.

z 1 Theſ. 4. 11.

In

LXXXIX.

IN the *Olympian* combatings ſet forth and ſolemnized in the honour of Sathan, they only woare the Crowne, who overcame by doing harme to others, they which ſtruck the greateſt blow went away with the prize: but in our ſpirituall conflicts, not they which ſtrike, but theſe which bear the greateſt ſtroake, ſhall go away with the reward; they rather are Crowned, who win the victory by ſuffering wrong of others: ſuffering is the way to glory. *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heaven*; for as they ſuffer here with Chriſt, ſo they ſhall raigne hereafter with Chriſt. *Bleſſed are ye when men ſhall revile you, and per-*

perſecute you, and ſhall ſay all manner of evill againſt you falſely for my ſake. Rejoyce, and be exceeding glad, for great is your reward in heaven: For ſo perſecuted they the Prophets that were before you (a). a Mat. 5. 10, 11, 12.

XC.

WHat a bitter and cruell wrong was that offered to *Mauritius* the Emperour, when his ungratefull ſubject and ſervant *Phocas* ſlew before his face his Wife and five Children? And yet were not his thoughts ſo much upon the Adverſary to be vexed, as upon the righteous God to be humbled: *And yet ſpake he not one word to the enemy; no, not in ſuch a woefull caſe* (b): but conſidering & weighing his own ſins, b *Abbas Urſ.* 158.

con-

continued ſtill crying, till the ſword ſundred his head from his body, *juſt art thou O Lord, and juſt are thy judgements.* Why then do we (of inferiour places, ſo many degrees behind *Mauritius*) in theſe times of perſecution, ſo earneſtly looke to the heavines and grievouſnes of the wrongs offered? why then do we ſo paſſionately preſſe the unkindneſſe and injuſtice of the outward agents and inſtruments? why do we not rather looke up, as we ought, to him that ſitteth at the ſterne, and guideth all particulars? why do we not rather recount and ponder how many wayes we our ſelves have offended God, and our neighbours, for which we may juſtly ſuffer? why do we not rather conſider that it commeth not upon us without our deſerts, becauſe God is juſt, nor

will

will it be without our profit, becauſe God is good?

XCI.

EXceeding is the love of earthly heatheniſh mothers to children; when *Agrippena, Neroes* mother, being with child with him, was after great conſultation ſeriouſly fore-told by Aſtrologers, that her ſon ſhould be Emperour, but when he was advanced, ſhould kill his mother; *let me be ſlaine*, ſaith ſhee, *ſo he may raigne*; and much more no doubt is the love being better ordered by Gods word, of true Chriſtian parents; but ô how infinite is Gods love to his adopted ſons and daughters? *Can a woman forget her ſucking child*, ſaith the Lord, by the Prophet Iſaiah (c), *that ſhe ſhould*

c Iſay 49. 15.

ſhould not have compaſſion on the ſon of her wombe? as though it were a thing even impoſſible, that any thing ſhould be able to maſter, or kill that affection, ſhe were to be reckoned as a monſter amongſt women that ſhould want it; but ſuppoſe any ſhould, for it may be, yet the Lord for all that, cannot forget any of his whom making him their God, he hath made his ſervants; yet will not, yet cannot the Lord forget the pooreſt ſoul in the world that truſteth in him; and therefore be not faithleſſe, whoſoever thou be, if thou be his, but faithfull, and therefore caſt all thy care, thou troubled ſoul, ever upon the Lord, for he careth for thee.

XCII.

IT is not Kingly, quoth *Antigonus* the King to a poore man begging a ſmall matter, but a dram of ſilver, *It is not for Kings to give trifles, but to give royally like themſelves.* How bountifull then muſt we needs think is the King of Kings, with whom no King is to be compared, who hath all treaſure in his owne hands, and whoſe treaſury can never be drawne dry; who hath in his hands all the goods and bleſſings both of this life which is preſent, and of that which is to come! How rich is he in mercies! how abundant in kindneſſes! How large is his love, giving more things, and more plentifully, then either we doe ask or think? *If any man lack wiſdome*, or any other good gift,

gift, *let him aske of God, which giveth to all men liberally*, which giveth not ſparingly, though the ſmalleſt gift be more then we are worthy of, *but liberally, and reproacheth no man, and it ſhall be given him.* Jam. 1. 5.

XCIII.

Ceſar purpoſing to paſſe into *Africk*, though the rough ſurges of the raging ſeas were againſt him, cheared up the Maſter of the Ship, and bade him be confident to hoyſe up ſayles, and commit himſelf to the fury of the ſtorm, becauſe he carryed him that was ſo mighty a Monarch: and yet, had he rebuked the violent winds, or the unruly waters, never ſo much, they would never have yeelded him the leaſt obedience. How much rather ſhould

a Christian not be dismayed, but Magnanimous, to whom Christ hath said, *Be of good cheere, I have overcome the world* (d)? I have already won the field, and obtained the victory for you? O how should a Christian be *strong in the Lord, and in the power of his might*, (e) against all assaults of tyrants, all temptations of Satan, to whom God hath said, (f) that *he will never leave him nor forsake him*, neither in wealth, nor want, neither in life, nor death? O how should a Christian be incouraged against all dangers, either of body or soul, *in whom God dwelleth, and he in God?* 1 Joh. 4. 15.

d Ioh. 16. 33.

e Ephes. 6. 10.

f Heb. 13. 5.

XCIV.

IT was not a slight and superficial, but solid, though short advice of the Philosopher *Mene-*

Menedemus, to *Antigonus* the ſonne of King *Demetrius*, that *he ſhould remember he was a Kings ſonne*: thinking that a ſufficient motive to keepe him from all baſe behaviour. And how could he well conclude otherwiſe? For doth it become Princes ſo to deſcend, as to follow the conditions of Peſants? ſhould not they ſeek to demean themſelves in all their carriages according to their high places? O Chriſtian man, what art thou? Know thy calling, and conſider the bleſſed ſtate of Chriſtian profeſſion; Thou art the ſonne of God, thou haſt his Spirit, the earneſt peny, the pawn, the pledge, the inunction, the cry of his Spirit. But by what meanes? Through faith. In whom, and by whoſe merits? In Chriſt, *For ye are all the children of God by faith in Chriſt Ieſus*

(

ſus (g). And ſhall we not there- g Gal. 3.
fore ſcorne and hate ſin, ſo unfit 26.
for our eſtates, and ſo unſeemly
for the children of God? And
ſhall we not therefore abſtaine
from immoderate mourning for
worldly loſſes, too baſe and
meane for our calling?

XCV.

A King of *France* hearing the King of *Spaines* titles at large rehearſed, as that he was King of *Caſtile*, King of *Portugal*, King of *Naples*, King of the *Sicilies*, and many other Dominions, oppoſed to every one of them ſeverally, and to all of them joyntly, but onely this, that *he was King of France*: he made account that *France* was more excellent then *Spaine*, and all the reſt annexed Kingdomes: A true Chriſtian in the

pooreſt eſtate, if you weigh him with the richeſt worldling, is, as *France* was by him conceived, and compared with *Spaine*, though not ſo great in title, yet greater in truth; though not ſo good in outward ſhew, yet better in inward ſubſtance; *Thou haſt put gladneſſe in mine heart*, ſaith David, *more then in the time, that their corne and wine* h Pſal. 4.7 *increaſed* (h). As much as to ſay; thy favour, O Lord, hath brought me more true, and ſound joy, then others take, or can take in this, that their revenues and incomes do abound.

XCVI.

SEleucus comming back with a company of armed men to *Babylon*, from whence he was expelled, as he made haſte into the City, ſtumbled

bled, and wrested his foot: His friends moved at it, heaved up the stone, at the which he tooke his hurt, and finding under it a ring, in which was engraven the forme of an anchor, supposing it to portend captivity; but *Seleucus* understood it otherwise, that the anchor, which they thought to signifie captivity, did certainely portend and promise conquest and security: *Be courageous my friends,* saith he, *for this ground, whereon we now tread as aliens and exiles, we shall undoubtedly possesse as heires and owners.* Wicked men if any crosses befall them, they begin to sinke down under the burden, their hearts faile them, they conceive and take things in the worst sense; but the children of God being assured upon better grounds then *Seleucus*, make no other account, but are reso-

lute and confident, that neither good can happen to the evill, nor evill to the good being changed by the blessing of God: that all things, of what sort soever, by one meanes or other, shall in the end, without peradventure, worke together for the best unto them.

XCVII.

EUcebolius a Sophister of *Constantinople*, before *Julian* was Emperour, demeaned himself as an earnest Christian, both for belief, and life; under *Julian* he became a cruell Apostate, and Panym and persecutor; and after *Julian* was dead, he would be a Christian againe: but his owne conscience at last accusing him for his dissembling, for altering his faith, religion and manners accor-

cording to the time; he caſt himſelf flat upon the ground, before the Church-gate, as the people ſhould paſſe, and cryed, *Tread on me that am unſavoury ſalt.* O how many in theſe times have been on all ſides, as the ſides ſtill prevailed! who, though they caſt not themſelves down at the Church door, as he did, for the people to tread upon, yet have need preſently to caſt themſelves down, in the inner temple of their hearts, before God, with hearty repentance and humble confeſſion, leſt if they make no account of recovering his favour, and reconciling themſelves to him, he ſodainly caſt them out indeed, as unſavoury ſalt; for as he hath a time of mercy, and ſuffering, ſo of caſting out and confounding.

XCVIII.

Alexander, having besieged any Rebellious City, was wont to have a fire kindled before the gate, with this condition, that if they yielded before the fire went out, they might be received to favour; but if not, they might looke for no mercy: The like course doth God take with us all the space of our life, as of that fire kindled, as given us to repent in; but if it end, before our repentance begin, no place for pardon. Yet there is hope, yet there is favour, yet the light appeareth, but when we are once stept over the threshold of death, no man may make agreement with God for us: when we are once departed this life, it is too late to make any prayers for

for us, to deale any doles, or to ſay Maſſes, or to go any Pilgrimages for us, yet it is too late then to ſay for any, *God have mercy on his ſoule:* For we are preſently as we depart hence, either in *Abrahams* boſome, with poor *Lazarus*, or in hell torments, with the rich glutton.

XCIX.

I Read of one *Eleazar* the ſon of *Hircanus*, that being demanded, when it would be time to repent and amend? he anſwered, *One day before death*: and when the other replyed, *that no man knew the day of his death*, he ſaid, *Begin then even to day, for fear of failing* (i). We have all often heard, no doubt, and therefore ſhould well know, though we often forget, and therefore are ſtill to learne; that

(i) *Druſius in his Hebrew and Arabian Apoph. Lib. 1.*

our life is of ſuch uncertainty, that we are no ſooner borne, but we are in danger of death; one foot no ſooner on the ground, but the other ready to ſtep into the grave: the bud is ſometimes blaſted as well as the blowne roſe; the wind bloweth down the bloſſome as well as the fruit: yea we ſome of us confeſſe, with our lips at leaſt, that nothing is more certaine then the change of life, and nothing more uncertaine then the houre when it will change: the which for ought we know may be this houre; why then do we not this houre call our ſelves to account, & amend our lives, leſt another houre be denied us, and death find us ſleeping in our accuſtomed wickedneſſe, and ſo the gate of mercy which is now open be ſhut up for ever.

Gaſpar

C.

GAſpar a man of no ſmall account in that Machiavilian Councell aſſembled at *Trent*, being convicted and urged in his conſcience, for the Lawfulneſſe, and duty of receiving the Sacrament in both kinds, according to the inſtitution of our Saviour Chriſt, and practice Eccleſiaſticall for more then a thouſand years, (for the Communion under one kind, was decreed firſt in the Councell of *Conſtance*, 1414.) yet was ſtill obſtinately bent, to bar the people from the cup; and would not yeild to reſtore the uſe of it; *leſt*, ſaith he, *we ſhould ſeeme to erre:* They had grievouſly offended God, and groſſely wronged men by ſuch an impoſture, but yet he thought it leſſe damage to the offenders to ſtifle their conſciences,

ences, then to ſtaine their credits; Many wicked and monſtrous opinions, which have ſince crept into the Church, might be, no doubt, eaſily diſproved, and aboliſhed, but that the broachers and maintainers of them may not now entertaine the truth, leſt they be ſeene to have been deceived: that they thinke would be a great blemiſh in their Armes, a grievous diſgure in their faces, and not to be indured; and therefore, though they be ſanded and ſet on ground, yet they muſt needs keep up ſaile ſtill, as if they had water at their pleaſure. O this unwillingneſſe of appearing to erre, holdeth men ſo in bondage to their errours, that it hath deſtroyed many a ſoul; hath been the bane of thouſands and ten thouſands that had rather be damned then ſaved.

HIER.

HIERON. ad PAULIN.

Esse Christianum grande est, non videri, non vocari.

To be a Christian, is a weighty matter, but not so to seeme, not so to be called.

LEO Epist. 83.

Ecclesiæ nomine armamini, & contra Ecclesiam dimicatis.

You are armed with the name of the Church, and you fight against the Church.

FINIS.